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Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM
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Children Of Morgan Memorial Fresh Air Camp Give Thanks Before Meals

July 23, 1952

FROM COVER TO COVER

Richard K. Morton, pastor of the Smithfield Avenue Congregational Church in Pawtucket, R. I., gives advice on MAKING USE OF THE SUMMER TIME ..... Page 3

The problem of THE CHINESE IN AMERICA is discussed by Peter Y. F. Shih, pastor of the Chinese Christian Church of New England, in Boston ..... Page 5

The new editor of *The Southern Christian Advocate,* Columbia, S.C., J. Claude Evans, clarifies ROMAN CATHOLIC VIEWS ON CHURCH AND STATE relationships, as applicable to the United States ..... Page 9

READERS WRITE

He Liked It

Dear Yankee Methodist,

Was it, to quote Scrooge, "a slight disorder of the stomach, an undigested bit of beef, a blot of mustard, a crumb of cheese, a fragment of an underdone potato" that caused your diatribe (June 25th issue) against the accommodations for the Northeastern Jurisdictional Conference in Harrisburg? Or was it because you were still wearing your "winter clothes?" (Plenty of summer clothes were on display in the fine stores of the beautiful capital city).

Most of the delegates I met thought the Forum was one of the finest and most beautiful they had ever seen. The seats were very comfortable, the acoustics excellent, the general arrangement for delegates and visitors nearly ideal, and the "starry firmament" over us all gave a religious atmosphere that contributed to the fine spirit which prevailed throughout all the sessions of the Conference. Although Troy Conference had the "backest-back" seats in one of the side sections, we could see and hear clearly and had no difficulty in getting the attention of the presiding bishop when we wanted to speak. Hotels and boarding houses and Grace Church were within easy walking distance, and the beauty of the parks and buildings surrounding us made these walks delightful. Also, Harrisburg was more nearly central to the Methodist population of the Northeastern Jurisdiction than any other place that could have been chosen. That your view of the accommodations was not largely shared was proved by the small support given your motion to take the sessions of the Conference to Grace Church.

Now, I like you, Yankee Methodist, and usually find myself agreeing with you, but don't you think you deserve a spanking when you are so wrong? Of course we always want New England to be independent and just a little bit different and love it and its people all the more for these qualities, just as we love your "rocks and rills and templed hills" (which I spent all last week visiting, to the delight of my body and my spirit), but there are good things in other parts of the country too, and Harrisburg offered us much to be grateful for.

One thing more: don't give up "Zions Herald"; it's been an honorable and loved name for more than a century.

Frank H. Ryder
Cobleskill, N. Y.

Only One E.S.B.

The "Yankee Methodist" column gets better every week. It is especially refreshing to us poor benighted mid-westerners, who find it nearly impossible to get hold of any reading matter left of the *Chicago Tribune!* I don't care what you call either the paper or the column. But do keep publishing both.

Of course, I have one little complaint. Every time I see your monogram, "ESB," beneath your sage words, I think I'm read- the signature of our beloved Dr. Brightman! Surely you must realize that — to B. U. S. T. graduates, at least — there is only one E. S. B.!

(Rev.) Vernon Bigler,
Zionsville, Ind.

Discerning Comment

I have just read on page 7 of your July 2nd issue your line concerning Matthew Clair and Edgar Love, "No human being can look a man like Edgar Love or Matthew Clair in the eye and say that such a man must not 'cross the line.'"

It seems to me this is one of the most discerning and searching comments made on this whole question of race relations in a long time. I congratulate you on it.

Roy L. Smith
Publishing Agent,
The Methodist Publishing House
Chicago, Ill.

Orchids

I am enjoying your weekly column, "Y kee Methodist." Keep it up. It is not p vincial at all, it is instead informative refreshing.

Bishop Lord's address to the 18th Bien Convention of the Amalgamated Cloth Workers of America in Atlantic City, N (Zions Herald, July 2, Page 3.) should reprinted for distribution. It is not only splendid contribution to labor and religi understanding, but also an inspired tr ment of a profound problem that must faced and solved along spiritual lines if are to save our civilization from furth troubles and final destruction.

(Rev.) Frank L. Pizzuto,
South Boston, Ma

Orchids For Mr. Smith

It seems to this writer that the Rev. Em son W. Smith deserves strong approbati for his effort to end the bus strike. (Zio Herald, July 2, Page 12.) when a minist was designated by the New England confe ence to deal with labor problems, I h doubts as to the usefulness of such an a rangement. For the tendency of so ma is to be neutral on all problems of any co sequence.

But here is a man who spoke out, an even though he did not fully accomplish h purpose, yet his courageous and much-nee ed statement will have value far beyond th immediate occasion.

J. M. Walker
Ashland, Mas

Deborah's Braining

I am an admirer of Brother Charles M McConnell's weekly discussions of th Church School Lessons. But it was a revela tion to me to learn that it was Deborah wh brained Sisera, instead of Jael. I quote fro page (608): "Sisera. . . . .was the victim o Deborah's cunning and wrath. She sneak ed into his camp, while he was asleep, an drove a tent peg through his temple."

I always thought that the account of th little affair recorded in Judges 4:21 wa generally considered the more nearly true t facts.

Donald P. Hurlburt
Bangor, Main

Needs Counter-Irritant

I wouldn't want to be without ZION HERALD. I especially enjoy "Pat" McCon nell's Church School Lesson, but most o the articles are pungent and vital. Method ism needs this "counter-irritant" newsmag azine, I think.

(Rev.) R. Franklin Schwarm
Canton, South Dakota

Making Use Of The Summer Time

RICHARD K. MORTON

HE GOOD OLD SUMMER time has been sung about a great deal, and millions look forward to it, :ast in our section of the country. From the way some ple use it, however, you would think that nothing at :an possibly be done during this period, so far as social civic events or interests are concerned. Most groups ply fold up and assume that their people all go away the mountains or the beach or on tours during the ire period. It is just too hot, they say, and let it go at t.

wonder, however, whether we need take quite such empty and rather flat view of what can be done dur- the summer. Of course, no one wants to hear a lot dreary speeches or go through a lot of formalities when weather is hot. But to make no use of the summer all from the standpoint of social improvement and ic activities seems a rather unnecessary and short- hted policy.

There are many interesting projects which can be made ly attractive to most of us in the summer time, and iich will at the same time contribute toward a better lividual life and a better America.

In the first place, the summer time is the time to get t and enjoy more sunlight and fresh air and to get ore exercise and pay attention to health. Most of us e pretty well tied up during the winter season, and our nole attitude benefits when we get out into the open and get a chance to do things for which there is no ne during other seasons.

T IS A DISTINCTIVE feature of our free land that we have so many facilities to aid us in the pursuit of is aim. There are countless recreational facilities, and any resorts and pleasure spots. There are games and hibitions, and much more.

Some of us are learning that we have had very anti- uated ideas about what to do in the summer time and ow to take a vacation. Some, who have grown flabby uring the winter, go out on a whirlwind tour of phys- al activity, and suffer tortures as a result. They fail do these unaccustomed acts with moderation.

Then again, there are those who do the same sort of ing, in the same routine, during their time off as they o in their time of responsibility during the winter. Vhat many of us need, however, is not so much a phys- al rest as a change. We need to get new ideas and in- ghts, go to different places and meet different people nd encounter those ideas and events which we have no me for during the remainder of the year.

It is strange that, as free people, we have changed our abits so little when it comes to becoming better citizens nd to availing ourselves of the variety of opportunities e have. For one matter, we are being told that we ught to take our vacations at two or more times dur- ng the year, thus spreading out the period of relaxation. And most of us have not learned how to vary our experiences so that we get out of the usual ruts and see something of other aspects of life.

One of the most valuable potentials of any vacation time, for the free citizen, lies in his contacts with other people. Here is one of the great values of summer extension courses, camps, and conferences. They greatly help to give us wider friendships and acquaintance with life in other sections of the country.

MAKING USE OF the summer time above all should mean supplementing the ordinary routines of life with something else, so that experience can be more complete. This means learning how to serve one's own particular nature in such a way that body, mind, and spirit alike are given benefit.

All of us have suggestions as to what might be done during this period to make it more of an asset to us. There is the individual need, of course, for exercise and for fresh air and for study and inquiry into many matters and concerns for which there is no time at other seasons. And then there is also a social concern which has to do with one's obligations to the community. Along this line, we may well think of our share of providing programs for young people, for the handicapped and the shut-in, and for those others who may need some special attention.

I should like to emphasize again the need in almost all of our districts for volunteers to watch property while people are away and to keep an eye on school buildings and other public property. Parks and picnic spots and recreation centers all too soon are dug up or defaced, or their tables and benches are destroyed. This discourages any local government from providing too many of these facilities.

While it may seem like an impractical idea to many, I still think that in many localities, especially where there are main highways, picnic spots or stopping places for motorists could be provided with shade, and tables and other assets. And people near by could have times, especially in the evening, when groups would sing or present a variety program. And at week-ends or holidays local clergy could come at certain hours and offer brief prayers or short inspirational talks. A great deal more should also be done in providing motels and roadside cabins with literature that helps and inspires and which also informs them of what services and other attractions are available in the area.

THIS IS THE TIME, too, when many small groups could band together and make inspection tours or visits to important places of interest in the vicinity and when they could offer their services to some institutions that may be operating near them.

A part of this service might be to work on making some simple signs which could be posted during the season, and thus informing motorists and visitors in general

of the location of churches, ball fields, picnic grounds, and the like. It is so very hard, in some places, to find out quickly where such facilities are.

There is often a need, especially in areas into which many summer visitors come, for people to know quickly where they can get a physician or a nurse, especially a practical nurse, and where first-aid stations are located. Any alert community could draw up even a mimeographed leaflet of its most important facilities, showing where to get hold of people who might help in an emergency and where the area's facilities are to be found.

A community association or similar group can also work on building up a clearing house of job opportunities for those who want and need temporary employment during the summer, and they could also take the requests of people who are seeking help of this kind. I myself know of several demands of this kind, where people are very anxious to find certain kinds of help. And I also know young people and others who would like to earn a little extra during the summer, to finance school life or the purchase of some equipment, or for some other purpose. There are all sorts of possibilities for using the summer profitably along these lines.

More and more people are also being concerned about proper use of swimming places, school yards, and other places popular with youngsters during the summer. They are urging PTA's and other groups to have full surveys made of all equipment in their area.

A splendid project for a local group in a place where people like to stop at a scenic spot for swimming or resting or picnicking would be to build a simple little pavilion or shelter there, so that if people were caught in the rain there, or if the sun were very hot, they would have a bit of shelter. Local groups could also provide rustic chairs or benches for such places.

One project cannot be stressed too much, and that has to do with projects on which adults and young people could work together. In the summer time there is a good chance to get these two age groups to understand one another better and to get a lot of fun by working on a project of some consequence which would be a real help to all the community.

Maybe the summer time is also a good time for us to shake off the burden of so many of our dull and long-winded social events. Why not have many brief, outdoor events, really entertaining and well-run, instead of weary and dreary affairs that begin an hour late and seem to have no head nor tail?

I think we all ought to protest, in this off-season, against making guests and important people wait an hour after the announced time for a banquet to begin. And we ought to get out of the idea that if we belong to some fraternal or patriotic or civic order, and we h a convention, every dignitary of the order must be cal upon to speak. Let's begin our meetings and functio on time, and let us make them briefer. Let's have m action and less oratory. Let's have a sense of humor a less of a sense of self-importance.

And no matter what the form of the meeting is, there are to be guests and important folk present, a we are to make any reference to them, let's think enou of them to tell them what this is all about, and wh they are supposed to do. And then let's give them t time, the proper light and attention and a reading des if necessary, so that they can do it. This business also asking clergy to give invocations, benedictions and oth prayers, when there is no attention and no reverence, all wrong. And also if people are to be introduced any affair, the person introducing should take the troub to find out exactly who they are, what their names an positions are, and also see that they are treated with cou tesy and respect while they are guests of the group.

Especially during the summ time do we see many of these publ events dragged on by people wh insult everyone by not taking th trouble to find out the simplest d tails of the job they are supposed t do. This brings ridicule upon th whole project.

Making use of summer may we include a concern for studying one own area in order to find out jus where its services and facilities ar weak, and what could be done t make it a better place. In som cases local concerts could be arrang ed, or weekly suppers or simpl gatherings held in some cool an attractive spot. In others splendi groups could be arranged by gettin together people of various national ities for song-fests and for a general social time or dance thus helping the people of the area to know one anothe better.

A concern of many of our southern New England area also has to do with effective handling of summer visitor and tourists. Volunteer information bureaus can be o great service, and if they are equipped with all sorts o information about the life of the vicinity they can be o great service, in pointing out where service stations fo automobiles are, where tourist cabins may be found motion picture theaters and so on. If we want to, we can make the summer time pay off in a hundred ways.

"Children who study in segregated or authoritarian atmosphere will certainly not learn the lessons of democracy and tolerance."

* * * *

"The Resolution of Intergroup Tensions," Gordon W. Allport, National Conference of Christians and Jews, New York.

HAVE YOU A ZIONS HERALD CLUB IN YOUR CHURCH?

The Chinese In America

PETER Y. F. SHIH

'PORTUNITIES IN DIFFICULTIES: Ever since ommunists took over in China, American friends been worried about the future of the Christian ch in China. Do not worry about China. But pray China. Worry is sin. Worry means distrust in Al- ty God. Do not let the dark side of the picture blind eyes. Confucius said: "A sage seeks opportunities ifficulties, a fool finds difficulties in opportunities." ory always repeats itself. When we study the history ir church in the last two thousand years, we learn after great persecution and suffering, the church has n. Also we know that no godless philosophy has succeeded in history. Godless communism is des- to fail. Our God is the center of history. The final ry belongs to God in time and in eternity.

e cannot do missionary work in China at the present ent, but we can do something among the Chinese in country. We have over 100,000 Chinese in the United s, but less than 3 per cent are Christian. There is a t mission field right in our backyard. We have been ing hundreds and thousands of missionaries to China e last one hundred and fifty years, but we have neg- d Christian work among the Chinese in this country.

TEPS TO BE TAKEN: To fulfill our dreams of ging Jesus Christ to 97 per cent pagan Chinese in this ntry, seven steps should be taken immediately, in- gently and prayerfully: 1. Visit the Chinese Church find out the needs and challenge for yourself. 2. Tell good friends and neighbors about the work of the nese. 3. Invite the Chinese workers to speak at your rch on Sunday mornings or on weekdays. 4. Remem- the work of the Chinese Church in your church bud- and also in your personal giving. 5. Offer yourself as lunteer worker in the Chinese Church, such as a Sun- school teacher, an English teacher, a choir member some other mission projects. 6. Take deep interest ome Chinese and treat him or her as one of your close nds. 7. Above all, pray for the Chinese Church.

may be God's plan to concentrate our work among Chinese in this country for the time being. There is t opportunity to train second and third generation nese to be missionaries — to go to China as doctors, ses, teachers, social workers, and evangelists when the ation improves.

fter the Pearl Harbor incident in 1941, Japanese war s imprisoned missionaries and persecuted their own istians. The picture seemed dark. American friends e discouraged and said: "The missionary work in n is gone forever." But the wisdom of God is beyond nan understanding. When the war was terminated in , Japan became the best mission field in the world. the grace of God and in God's own time, who can but that China may become the best mission field in world? China needs salvation. Will we be pre- d when God calls?

Staff of the Chinese Church in Boston

BOSTON PASTOR TO STUDY CHINESE CHURCHES IN U. S. On Wednesday, May 21, 1952 the *New York Times* carried a picture of the Rev. Dr. Peter Y. F. Shih with the above headline.

"The National Council of Churches of Christ in the United States of America announced that a study of Chinese Christian churches in this country would be made the summer. Dr. Peter Y. F. Shih, for the past five years, pastor of the Chinese Christian Church of New England, in Boston, will make the survey, the main purpose of which will be to determine how the work of the churches can be strengthened and expanded. The study will be followed by a national conference, the first in this country, of Chinese pastors and interested church executives.

"Dr. Shih will visit nearly fifty Chinese churches in twenty-five cities from New England to California. He is a graduate of Nanking Theological Seminary, former dean of the West China Union Theological Seminary and former pastor of the largest Presbyterian Church in Hangchow, Capital of East China, preaching to more than a thousand people every Sunday. His church in Boston is interracial and interdenominational.

Although a few surveys have been made of Chinese churches or of foreign language churches in single denominations, church leaders believe this to be the first comprehensive study made of all Chinese Christian churches in the U.S."

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Christian Faith and the Democratic System

Guest Editorial by John S. Groenfeldt, of "The Moravian"

It is sometimes said that a democratic system of government is built upon a realistic view of human nature, as it usually includes a system of checks and balances that assumes that everyone will abuse his authority and privileges unless there is someone else to check up on him.

No doubt there is much truth in this statement, but there is ample evidence that when a nation grows as large as the United States and the government becomes more and more complex as it faces increasingly difficult and involved tasks, both at home and abroad, there are many ways that an unscrupulous person can "beat the game" if he sets out to do so. One government official pointed out recently, in answering the questions of a Congressional investigating committee, that it is simply impossible to keep an accurate check on everybody without getting so involved in red tape that no work is done. In government, as well as in private life, it is necessary to assume that most folks are honest and that they will try to do the right thing. A democratic system of government cannot exist if this is not true. If the larger part of the people — or even a large minority of them — try to avoid their rightful responsibility as citizens, the nation will either collapse or it will become a police state. A democracy, by virtue of its own nature, must assume the honesty, the self-discipline and the good intentions of the majority its citizens.

What produces character of this kind — the ch acter that is essential to the health of a democr society? We can find an answer if we look to where democracy has actually flourished. An inv igation of that question reveals that, with very f exceptions, the democratic form of government been able to succeed only where the "soil" has f been prepared by the Protestant emphasis on the f that human life is a stewardship under God and t each of us is responsible to him.

When men and women understand that the "l of man is lived in the light of God" they have a se of inner discipline that functions whether someo else is checking up on them or not. They know t wrong is wrong, whether it will be discovered not. And the sense of inner discipline that mak men obedient to God also makes them dare to thro off the yoke that men have placed upon them wh that interferes with the obligations they feel towa their Creator.

We have many needs in America in these troubl days, but none of them is more urgent than the ne for a reawakened Christian conscience that will he us, as it did our fathers, to live our lives not as ma pleasers but as stewards under God.

The Cooper Advance

The Woman's Society of Christian Service of t New England Conference is currently raising fif thousand dollars to complete a very important buil ing program at Cooper Community Center, Roxbur Mass. Twenty thousand dollars are on hand, an despite the heat and humidity, the women are dete mined to complete this drive for funds so that w may have one of the finest nursery schools in the parts. Cooper serves an area where more than 10,0 Negroes live, and since 1916 this institution has ca ried on its remarkable program under the poorest housing conditions.

The new center is being built at the corner Shawmut Ave. and Williams Street, where Fourt Methodist Church was located before it moved year ago. The basement of that building had bee completed, and we are building on that excelle structure to provide larger facilities for the nurse school, kitchens, play rooms, hobby rooms, an apar ment for the director, and a large outdoor play are Mr. Arland A. Dirlam has designed a thoroughl modern and delightfully beautiful building whic

be a veritable oasis in the midst of one of Bos-
s most congested areas.

ll surveys indicate that this building is an abso-
necessity to serve Boston's Roxbury area. In
ition to the nursery school, we must plan ahead
hat additional services can be rendered to older
dren and young people — but that must come
r, after this initial campaign is completed and
best of facilities are provided. We hope that our
lers will support the women in this vital effort
will send their most generous contributions to
treasurer of the building fund, Mrs. Helen C.
tcher, 72 Melrose St., Melrose 76, Mass.

The Yankee Methodist

ar Golden Dome:

Last week I went out to Milwaukee to make a
ech at the session of the North Central Jurisdic-
n, honoring Bishops J. Ralph Magee and Ralph S.
shman. Had a fine time meeting a lot of sturdy
thodists who are certainly doing things. Despite
15 ballots they had been through, and despite the
appointments to many, many hopefuls, they finally
cted three good men to the episcopacy. Of course
old New Englanders were delighted that "one of
r boys made it," and though it will be hard to say,
shop Gerald Ensley, we are sure that his leadership
ll soon make that title fit nicely. Our rural expert
d Bible student, Professor Charles M. McConnell,
ints with pride to the election since Gerald Ensley
one of his nephews. "Pat" is also happy about the
ction of Bishop Voigt, former president of Simp-
n College, and his assignment to the new Dakota
ea. "Pat" says Bishop Voigt is a rural expert. Bis-
p Coors is another beloved non-conformist, and
s had a remarkable career in the Detroit Confer-
ce. "Pat" says Bishop Coors, unfortunately, has
t been a rural expert, but reluctantly admits that
ere are some good men in the cities. Out in Cali-
rnia they elected "one of our boys" when they se-
cted Raymond Grant. Remember the "subtle" we
ade in this column sometime back, when we said
at in California they were "granting" the episco-
cy? Well sir, now you have the meaning of that
iled expression. Within our Chinese walls of jur-
dictionalism there have been some good elections.
o sum it up, we now have the following nine new
shops: Frederick B. Newell, Northeastern Jurisdic-
on; Edgar A. Love and Matthew W. Clair, Central
risdiction; John W. Branscomb, Southeastern Jur-
diction; H. Bascom Watts, South Central Jurisdic-
on; D. Stanley Coors, E. E. Voigt, and F. Gerald
Ensley, North Central Jurisdiction; and A. Raymond
Grant, Western Jurisdiction. Our hope is that this
jurisdictional business may eventually crumble so
that the entire church may soon feel the effects of the
leadership of these nine new bishops. . .By the way,
while I was in Milwaukee I had several fine visits
with Bradshaw Mintener, the leader of the Eisen-
hower forces in Minnesota. Mr. Mintener had been
in Chicago as a delegate to the Republican Conven-
tion and had been commuting back and forth from
Milwaukee to the Chicago meeting of the Republi-
cans. He was very happy about the Eisenhower vic-
tory, and was also happy about the election of the
three new bishops at Milwaukee. He said that he
was not confused by the two simultaneous meet-
ings. . .Speaking of confusion, a Wisconsin minister
has passed out cards with the following bit of theo-
logical admonition: "We still believe in predestina-
tion, but drive carefully, you might hit a Presbyter-
ian." Good way to handle that doctrine, don't you
think?. . .e.s.b.

Eavesdropping Again

Eavesdropping is an editorial sin to which we read-
ily admit, and while it often produces little more
than entertainment, it sometimes yields a new idea.

In this case a service manager for an automobile
manufacturer was describing a trip he took in a
company car. He had disconnected a wire that was
apparently something that every mechanic should
have known something about. He drove around to
five different service stations bearing the name of his
company and tried to get the car fixed, and found
not one mechanic who got near the missing wire.
He was displaying his receipted bills and evidently
the total was high enough to make him use adjec-
tives that were certainly crude, but effective enough
to carry the thought that he was a bit upset. How
popular he will be with his service representatives
when he makes his report at their next meeting re-
mains to be seen.

It made us wonder, however, if it might be a
worthy approach for a number of institutions in need
of healthy self-analysis and criticism. We have visit-
ed some churches where some constructive sugges-
tions might do some good. As a matter of fact, we
once had to listen to a recording of a sermon we had
once preached — it needed much! It brought to mind
a bit of advice one teacher of preaching once gave to
his students, "Be sure of what you say, someone
might be listening!"

What Hinders World-Wide Loyalty?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR AUGUST 10.

I Samuel 9:1-2,10:24-27, 13:5-7,19-22.

Saul — A Choice Young Man

Saul was the first king of Israel. He was the son of Kish, a man of Benjamin called "a mighty man of power." This newcomer in Israel's life was described as "a choice young man and a goodly." There is a significant touch in the character sketch of Saul in this clever sentence added by Saul's pulic relations agent, "From his shoulders and upward he was higher than any of the people."

This bears a little more thought at a time when we are levelling off our national leaders to the dimensions of "the common man." There have been some pretty puny specimens of national leadership thrown up on the beach heads of world life in recent years. The other day, a major league baseball club paid a callow youth with a record of amazing feats in some cow pasture league one hundred and twenty-five thousand dollars bonus for signing a contract to pitch baseball for the team sorely pressed for talent. This brilliant statement made by the brass hat who signed up this lad is a classic of self revelation: "I like his face." Unfortunately, the bonus player will not do much throwing with his face unless he figures on scaring the batters with ugly grimaces. An arm is one essential to a pitcher and he has to have something besides a face.

But the church also gets caught by appearances. A very prominent church chose a pastor not too long ago "because he was the best dressed man in the conference." The part of Saul "from his shoulders and upward" might mean that he had a good head and stalwart mounting for it, but this hardly made him fit to be a king.

As a matter of fact, the basis upon which Saul was chosen king of Israel was pretty skimpy. He did not turn out to be exemplary in many particulars and Samuel was hard put to it to find a man worthy of kingship. It was not a very satisfactory process of selection at best, but Samuel at least gave Saul a good build-up. This is one thing wrong with many leaders: sales talks and build-up.

"God Save the King"

After Samuel had done a good job of convincing the children of Israel that Saul was chosen by the Lord to be their king, all the people shouted, "God save the King." Samuel handled the people very cleverly for he "sent all the people away, every man to his house." It was no time to have too many people together in one place. There is always a danger to dictators and king-makers when too many voters are around. Samuel was doing a very important job in selecting a king for Israel by the help of the Lord.

The other day in a political convention, the voice of the people seeped into the committee meetings and onto the convention floor and some delegates began to see hordes of frustrated and ignored voters back home meeting th at the station, talking about them in garages and c back yard fences saying with one accord, "Wait till delegates come home." They did not wait, but began listen to the voices of the people for some of the ki makers are running for offices themselves. Our mach ery for nominating candidates for offices is far beh our election procedures once someone chooses the c didates. Even Samuel was not too far ahead in method of selecting a king for Israel worthy of savin

If anyone needs to be saved, it is a king or any ot person who in state, church or local community becon leader. The hazards of leadership are terrible. We gr unheard of powers to kings, policemen, official bo members and bishops. Think what a President of United States must have to undergo when he takes offi Even bishops find the word "bishop" softly spoken w an accent highly personal, a sound easy upon the ea And God save the king, if he gets full of protocol, presti and prerogatives.

What Hinders World-Wide Loyalty?

Kings are not good internationalists. When someo starts to speak about one world, a host of kings and pr idents and America-Firsters begin to sound off abo sovereignty, national honor and their own jobs as kin and committeemen. One would think that one nati in a world of inter-relations of a vast and complicat nature can be a law unto itself. This day has gone f ever. So kings and presidents and vocal patriots line guard a sovereignty long since gone and very likely nev to return. In most cases leaders of a nation who ha been long either in gaining leadership or using it a hindrances to world-wide loyalty.

It would be very nice up to the "point of no return" enjoy national and personal freedom without let or hi drance. Anarchy has its temptations to all of us. It so desirable that many of us practice it both in person and national relations. We go our own sweet way an find that it is neither sweet nor a way. It is a dead en street and a blind alley, and something altogether mena ing to a world-wide loyalty.

The way the children became subject to the Phili tines was very human, practical and natural. They l someone else choose their leaders, shouted "God save th King," asked "How can this man save us," and hid o in caves, rat holes and bushes. They even got too coward ly to sharpen their own tools, but took them down to th Philistines and used alien whet stones. What a proces of degradation this turned out to be. It came about larg ly because they failed to co-operate with other nations b fore they were forced into enslaved submission.

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Roman Catholic Views On Church And State

J. CLAUDE EVANS

HAS BEEN SAID that the Roman Catholic Church s two things. It is a faith, and it is a form of govern- t. It prescribes certain fixed beliefs about God, man, the means of salvation. As the sole determiner of e beliefs, it reserves to itself the right of prescribing moral conduct of men. While it is true that it does explicitly claim the right to control every phase of conduct, it does claim for itself the right to deter- e what areas it shall control.

s a great deal of man's moral conduct is carried out er the aegies of the State in which he lives, it is nec- ry to examine briefly the Roman Catholic theory of State. The State is not a voluntary or optional asso- ion. It is a necessary association stemming from man's ıral instincts rooted in natural law. Pope Leo XIII e expression to this view. "Man's natural instinct," ;ays, "moves him to live in civil society, for he cannot, welling apart, provide himself with the necessary re- rements of life, nor procure the means of developing mental and moral faculties."

fan's social life, however, is divided between the moral the civil. These are not accidental groupings but are ained of God. For the State, which cares for man's l welfare, is of God. ". . .Every civilized community st have a ruling authority," says Pope Leo XIII, "and ; authority, no less than society itself, has its source nature, and has consequently, God for its author. nce it follows that all public power must proceed from d."

N THIS SAME encyclical, Leo XIII insists that the human race has thus been divided between two pow- , the one, the Church, set over the divine, and the er, the State, set over the human. Each in its sphere supreme and is confined within these limits by the ure and special object of the province of each. This es not mean that the State must take any prescribed m. "It may take this or that form, provided only t it be of a nature to insure the general welfare."

American Catholic apologists argue, sometimes with ıutiful casuistry, that there should be, therefore, no l conflict between Church and State. Each has its escribed limits, and the principle of contradiction pre- ıts any serious disagreement. Thus, Msgnr. John R. an can argue: "If a person has a duty of doing a cer- n thing, he cannot at the same time have a duty of do- ; something else which would render the performance the first duty impossible. Therefore, there can be no ıuine conflict between proper loyalty to the State and ›per loyalty to any other society, whether it be the ıurch, the family, or some other private association."

But it is not as simple as that. Roman Catholics do ieve that the State is supreme in civil affairs, but they ieve that this supremacy must be exercised in conform- with the moral law. Protestants also believe this. t, for the Catholic, it is the Church which decides whether an act of the State is in conformity with the moral law, and not the individual or a group of individuals in community.

Therefore, the assertion that there can be "no genuine conflict between Church and State" just does not hold water. To believe such a statement requires an absurd ignorance of history. The Church of Rome has always insisted on the right to define its prerogatives in the civil affairs of governments. It has always insisted, either explicitly or implicitly, on its right to regulate and control the fields of marriage and education. There is a papal Secretary of State in the Vatican at the head of the Catholic diplomatic service, the existence of which proves that the Roman Church considers it legitimate to bring its influence directly to bear on governments. And this influence does not seek merely equal treatment, but rather it seeks preferential treatment for the Catholic Church.

CATHOLIC APOLOGISTS admit that in the long run truth by its own nature will prevail with the help of "sufficient enlightenment." But the victory of truth is speeded by the judicious help of the power of the State. What is meant here, of course, is the Catholic interpretation of truth. Therefore, in text-books written for use in Catholic schools, statements such as this are to be found: "The successful opposition of the Church to the Protestant Reformation in those countries where the Church had the sympathy and assistance of the State, is but one of a vast number of historical illustrations."

It may be doubted then that present Catholic support for the principle of separation of Church and State is permanent. Whenever and wherever advantage could be gained by the union of Church and State, the Roman Church has supported it. If the record of history is doubted or is unclear, papal pronouncements are specific. Pius IX in his "Syllabus of Errors," published in 1864, held that it was an error to say "that the Church ought to be separated from the State and the State from the Church."

IT IS THEREFORE necessary to examine more closely the relation of the Roman Church to temporal power. The popes exercised a political sovereignty in Italy and other states for over ten centuries. The area of this rule varied from time to time, but it involved all the trappings of monarchy including papal troops, secular officials, and constant negotiations to preserve itself. This temporal rule came to an end in 1870 (just after the official pronouncement of papal infallibility) but was restored in 1929 by the Lateran Concordat between the Kingdom of Italy and the Roman Church, which restored to Rome a papal kingdom known as the Vatican State. Though small in area, this State has its own police, its own diplomatic corps to which most of the nations send their representatives.

This Vatican State with all of its civil paraphernalia is

indicative, particularly in view of its long history, of the implicit desire for power inherent in the Roman Church. A modern Catholic of long acquaintance with the Vatican was quoted by Baron von Hügel as admitting this: "The experience of members of the Papal court which I have gained during many years has given me the unshakable conviction that never, never, unto the world's end, are they prepared to renounce worldly power. They will employ every possible means, now public, now secret, now more, now less forcible, to put themselves in possession of this power, and that at any price. Not religion, not piety, not Christianity, not theology is the proper interest of the Papal Curia, but the political advantage of a political institution."

PAPAL EXCOMMUNICATIONS of kings have often caused non-Catholics to doubt the sincerity of Roman claims to its belief in the division of function between Church and State. It causes some embarrassment, too, to Catholic apologists, but not for long. The excommunications were for spiritual and moral principles the realm in which the Church rules supreme. When a prince apostatized, that is, from the Roman Catholic Church, the members of the State were no longer required to give him obedience, for he had violated the spiritual principles in the area of life controlled by the Church. True, the prince had lost his princedom, but it was the result of the Church exercising its spiritual function, not a temporal matter!

With this background of Roman Catholic theory and practice in regard to Church and State, a consideration of the relation of Church and State in America to Roman thought is in order. Cardinal Robert Bellarmine and Francisco Suarez are often quoted by American Catholic writers as having insisted on the right of the people to determine the form of the State. Authority stems from the community to the particular ruler whether it be a king, aristocratic group, or a parliament. It is true that Bellarmine and Suarez argued that the original sovereignty of the government stemmed from the people, but once it was transferred to the ruler, it was irrevocable. Bellarmine, too, could hardly have conceived of any but a monarchical form of government, though this is not mentioned by his apologists today, living as they do in a democratic age. It is well, too, to note that the overwhelming majority of Catholic writers disagree with both Bellarmine and Suarez, as for example, Haller, Taparelli, Liberatore, Meyer, Cathrein, and Cronin.

A STEP BEYOND this attempt to blend Roman thought with modern ideas of representative government is the recent effort to prove that the Declaration of Independence and the Virginia Declaration of Rights came directly from the writings of Bellarmine and Suarez. Mr. Gaillard Hunt, formerly of the Library of Congress, first attempted to do this in an article in the *Catholic Historical Review,* October, 1917. Dr. John C. Rager, Msgnr. John A. Ryan, and Cardinal Hayes gave later expression to the same theory. This argument has been demolished "with devastating finality" by Professor David F. Schaff in a paper entitled "The Bellarmine-Jeffe Legend" appearing in the *American Society of Ch History,* Second Series, Vol. VIII, 1928. A summar these arguments is beyond the scope of this paper, may be found on pp. 167-171 of Garrison's "Catholi and the American Mind."

How, then, do American Roman Catholics view traditional separation of Church and State as it exist the United States today? As might be imagined, opir is divided. Some American Catholics write openly cerning their support of separation of Church and S and in hostility to the union of the two. A member the Jesuit order as recently as July, 1949 wrote: "(Ron Catholics). . .are sufficiently familiar with history know that, whatever the theory, in practice the union Church and State has in every recorded instance b productive of far more evil than good. In the long the evils have weighed more heavily upon the Chu herself than upon any other. American Catholics h no desire to imitate the unhappy experiences of ot countries."

Pope Leo XIII appears to disagree, and it is not diffic to know whether he would be accepted as more auth itative than Father Dunne. He gives generous praise the attitude of the government of the United States a its laws towards religions, but then adds: "Yet, thou all this is true, it would be very erroneous to draw conclusion that in America is to be sought the type the most desirable status of the Church, or that it wou be universally lawful or expedient for State and Chur to be, as in America, dissevered and divorced. The f that Catholicity with you is in good condition, nay, even enjoying a prosperous growth, is by all means to attributed to the fecundity with which God has endow His Church, in virtue of which unless men or circu stances interfere, she spontaneously expands and pro gates herself; but she would bring forth more abunda fruits if, in addition to liberty, she enjoyed the favor the laws and the patronage of public authority."

FATHER DUNNE IS further contradicted by the te imony of James A. Smith, a Protestant conver from the Roman Catholic faith. Contributing to conversion to Protestantism, he testifies, was the growi awareness on his part of the campaign of the Rom hierarchy in America to bring about a change in the fun amental heritage of our land.

The Catholic campaign today to secure federal aid education in parochial schools as well as for public scho is a similar indication. It is true that early in colon America the various state governments gave financial to denominational schools. Horace Mann was later fluential in discovering the constitutional principle t church control must be divorced from tax-supported stitutions. That this was not explicit in the Constituti is difficult to deny, but it was certainly implicit in developing American theory of separation of Church a State. Catholics should not complain at this, for th hold to the belief that doctrines which are implicit revelation later become explicit in the teachings of

rch. So with the interpretation of the Constitution! vidence therefore seems to indicate that the Catholic rch, in the atmosphere of freedom and the separation church and State as it exists in America, has not unone any fundamental change in attitude towards the n of Church and State. Especially is this true since e Leo XIII explicitly reprimanded American Catholics their "Americanism" in a letter to Cardinal Gibbons anuary 22, 1899. The "Americanism" condemned in letter was that taught by Father Hecker, founder of Paulist order, whose chief business is to convert Proants to Catholicism, who attempted to make Catholic iciples less rigid and more "American". This letter, the series of decrees, encyclicals, letters, etc., from ne betwetn 1897 and 1910, when the anti-modernist was made obligatory, ended any hope that Ameri- Catholics may have held of liberalizing the Church n within.

WHAT ARE THE AIMS of the Catholic hierarchy in America? Are they hidden and undercover, icult to find? It would seem that this is not the case. e aim of the Roman Church in America, as it is the of the hierarchy in all countries, is to create an ideal holic State. This may seem to be a hidden aim, for holic apologists in the public press do not push the ie as a matter of strategy.

Pope Leo XIII has made the Catholic position unngeable here. Nature and reason command every n to worship God. Religion is therefore requisite for men, and religious practices are required from the inidual. Thus, he writes: ". . .the chief duty of all n is to cling to religion in both its teaching and prac- — not such religion as they may have a preference , but the religion which God enjoins, and which cern and most clear marks show to be the only true reion. . . . So, too, it is a sin in the State not to have a e for religion. . .; or out of many forms of religion to opt that one which claims the fancy; for we are bound solutely to worship God in that way which He has own to be His will."

The ideal, then, for Catholicism, is a State not only vorable to the Roman Church, but one which admits at tht Roman Church to be the only true religion. hat, then, should the attitude of the State be to "erring" otestant groups? The answer is to be found in Spain d certain Latin American countries, where Protestant oups are permitted to worship only in small groups sembled in homes, or to have churches without any exrior signs describing them as houses of worship. Where e ministers are not permitted to officiate at weddings of en their own members, and where the printing and iblication of tracts, Bibles, etc. are strictly limited.

SUCH AN IDEAL Catholic State does not exist in America, and some Catholics say it will not exist r five thousand years. Catholics and Protestants live gether in the area of freedom provided by the separaon of Church and State. How do Catholics justify or tionalize their position when they do not take either orn of the dilemma as offered by (1) an immediate Catholic State in America (because they believe it impossible at the moment) or (2) insisting that American Catholics believe, and would not change, the separation of Church and State (because they believe this to be insincere)?

The answer is the belief in expediency. Pope Leo XIII made room for this exigency: "The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but it does not, on that account, condemn those rulers who, for the sake of securing some great good or hindering some great evil, allow patiently custom or usage to be a kind of sanction for each kind of religion having its place in the State."

FROM THE ABOVE cursory analysis, certain tentative conclusions may be drawn:

1. The Roman Catholic Church looks back to the Middle Ages for its ideal of a Church and State solution, and not to any modern separation-in-tension solution. Catholics never have ceased to dream of another age like the 13th century, when there existed a fairly stable equilibrium between the orders of society with the Roman Church established as the only religion and reigning supreme.

2. America is probably destined to see a rise of tension and conflict between Catholics and Protestants with the rise in aggressiveness for special privilege on the part of the Roman hierarchy When Cardinal Spellman can use the word "bigot" and "un-American" so recklessly in speaking of Congressman Barden, author of the Federal aid to education bill, and of Mrs. Franklin D. Roosevelt and be upheld by a "high Vatican authority," then the outcome is almost certain.

3. The Roman Church itself will suffer most in the conflicts that lie ahead. Its policy is self-defeating and has been demonstrated as such time and again in history. It is Catholic countries where the Roman Church has encountered its fiercest opposition and repressions.

4. Inferentially, it may be said that given the Catholic system as it is today, it requires a State where the Church is in a minority status and where other faiths have equal freedom, for the Roman Church to remain pure and unsullied by the world. Once in the majority, where it can declare itself the only religion and where its theory of the union of the Church and State comes into practice, it dooms itself. The lust for power inherent in the Roman system has never been controlled in a moral and spiritual fashion without the checks and balances of a State where separation of Church and State is a matter of constitutional principle.

5. Finally, and even more tentatively, it would appear that the Roman Catholic Church, with its inability at self-criticism, self-reform, and lack of ability to adapt to new cultural and political patterns, is ultimately doomed to come under the Judgment of God in history, as well as beyond history. Part of the Judgment can be seen now, in history, in the action of communist-dominated countries towards the "one true" Church of God that has never been able to read the signs of the times since Augustine.

Library of the
UNION THEOLOGICAL SEMINARY
New York

Heads British Methodists

LONDON — The Rev. Colin A. Roberts, 65, a pioneer of the "commando" religious revival campaigns and secretary of the British section of the world Methodist evangelistic mission in 1953, became president of the Methodist Conference of Great Britain at its annual meeting held in Preston, Lancashire.

"The call to world Methodism (issued by the World Methodist Council at its meeting in Oxford last summer) to engage in a campaign for world advance does not mean that we are committed to a campaign of a particular kind directed by a committee," Mr. Roberts told the conference.

"There is a growing majority of people who are ignorant of what the Christian life really is. These millions, about whom we talk so much and do so little, should be on our hearts, since the Church exists for them and their need is for the Gospel."

To Fight Immoral Practices

PITTSFIELD, ME. — The five Protestant and Roman Catholic clergymen of this town are in a fight together against immoral practices. They are circulating petitions calling on municipal officers to take all possible action against those who are practicing "cohabitation without virtue of marital vows, gambling, engaged in sexual promiscuity and violating liquor laws."

Working together are the Rev. Edward F. Lynch, of St. Agnes Roman Catholic church; the Rev. Paul R. Neal, of the Church of the Nazarene; the Rev. G. Stephen Johnston, of First Baptist church; the Rev. John E. Boone, of Calvary Baptist church, and the Rev. Donald M. Hinckley, of the Universalist church.

Mr. Hinckley said in a sermon, "there is a recognition that town officials are not responsible for the general low morals of the community. These men await evidence to prosecute," he said, "but they also await evidence of desire on the part of the citizens to get such evidence and prosecute. These petitions will be that evidence."

Millikan Says Religion, Science Must Abolish War

PASADENA, CAL. — Religion and science are the two essential components for the abolition of war, Dr. Robert A. Millikan, Pulitzer prize-winning physicist, told 600 members of the Kappa Sigma sorority at their national convention.

"The two great pillars upon which all human well-being and all human progress stand," he said, "are the spirit of religion and the spirit of science, or knowledge." Dr. Millikan said that in helping to build a "better, peacful world" each individual must look to religion for guidance of his personal conduct and to science to provide techniques for "accomplishing the greatest good for human society."

Defining his topic, "world loyalty," as "devotion to mankind that would transcend nationalism or local pride," he declared that "religion is world loyalty. . . . The need for the abolition of war," Dr. Millikan said, "is in the year 1952 the world's most supreme need. I am going to express the hope — almost the conviction — that the problem will be solved by the generation now coming on."

Buddhism and Shintoism Still Popular

NEW YORK — Although the Japanese have shown increased interest in Christianity since the end of the war, converts are not being made in any large numbers, according to a Lutheran missionary stationed in Tokyo.

The observation was made by the Rev. Olaf Hansen, superintendent of the Japan Mission established in 1949 by the Evangelical Lutheran Church. A former missionary in China, he spent his boyhood in Brooklyn, N.Y. His home congregation is Trinity Lutheran church there.

In a letter received by Dr. Fredrik A. Schiotz as chairman of the Commission on World Missions of the Lutheran World Federation, Mr. Hansen indicated that reports of a mass movement to embrace Christianity in Japan were overly optimistic and exaggerated.

Noting that much has been written about the "spiritual vacuum" of the Japanese people following the end of the war, and that a great deal was made of their lost faith in Buddhism and Shintoism, the missionary commented: "For most of people, it might have been more accu to state that their faith was dormant. natural reaction from the war and struggle for survival may account for s of the apathy and indifference toward old religions. However, the 'butsudana' the 'kamidana' in the home were never lected, to say nothing of being disposed

Mr. Hansen reported that during the year, when the financial fortunes of the ple have been improved, new temples shrines have been constructed and old repaired. Attendance at major shrines important festivals is equal to that of pre-war period, he said. "It might be t of the young people," he added, "that t have been without gods, but that is m to be attributed to secularism and hedoni than to a lost faith in the old religions."

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Supply Pastors Important

DURHAM, N.C. — Supply pastors are coming increasingly important to church according to the Rev. Leon Couch, direc of Duke University's fourth annual accept supply pastors school.

He told the opening session that the thr weeks school was "an attempt to train mo of these successful laymen to assume t responsibilities of vacant pastorates." D claring that there are already 15,000 sile pulpits in Protestant churches, he said, " are not waiting for the pulpits in Nor Carolina to fall vacant. The number supply pastors in the state is three times large as it was 25 years ago."

The annual school is sponsored joint by the Duke Divinity School and the Sout east Jurisdictional Conference of The Met odist Church, but not all persons attendi are Methodist supply pastors, Mr. Cou said. Other religious workers, includi ministers of various denominations, enro each year for the courses to assist them professional growth. Mr. Couch, when n serving as director of the school, holds Methodist pastorate at Morehead City, N.

Republicans Condemn Bigotry

CHICAGO — A civil rights plank condem ing "bigots who inject class, racial and r ligious prejudice into public and politic matters" is included in the platform adopte by the Republican Party at its national co vention. "Bigotry is un-American and danger to the Republic," it said.

The plank asserted that each state h primary responsibility for its own domest institutions, but pledged "supplementa action" by the federal government to oppo discrimination by race or religion.

"We will prove our good faith," it sai "by: appointing qualified persons, witho distinction of race, religion or national o

to responsible positions in the govern-
; federal action toward the elimination
nching; federal action toward the elim-
on of poll taxes as a prerequisite of
g; appropriate action to end segrega-
in the District of Columbia, and enact-
federal legislation to further just and
able treatment in the area of discrimin-
employment practices."

its foreign policy plank, the party
ged its support to the program of inter-
nal exchange of students and gave an
ect endorsement of the Point IV pro-
n. It said that the party favors "inter-
nal exchange of agricultural and in-
ial techniques and programs for im-
ement of public health." The platform
contains a pledge to seek "universal
ation and control of armaments on a
ndable basis."

affirms Faith In UN

ew York — Faith in the United Nations
its agencies was reaffirmed by the
rch Peace Union. The organization,
ded and endowed by Andrew Carnegie,
prises representatives of the Protestant,
an Catholic and Jewish faiths.

The Church Peace Union regards the
ed Nations as the best political agency
available for the expression on the in-
ational scene of its faith in a universal,
teous God and in a universal moral
" the resolution on the U.N. said.

called upon the U.S. government and
le to make the U.N. the main instru-
t of our foreign policy and deplored
mpts to achieve national advantage by
assing the international tribunal.

nother resolution urged the President
the Congress to "take immediate steps
ssure the governments and the peoples
he world that the United States abhors
will not under any circumstances initi-
bacteriological warfare." It asked the
ernment to express readiness to join
other nations in drawing up an effec-
instrument to prevent such warfare.

orth Central Methodists

Milwaukee, Wis. — A new espiscopal
comprising North and South Dakota
set up within the North Central Juris-
ion of The Methodist Church at the Jur-
ction's quadrennial conference. It brings
37 the total of Methodist episcopal areas
he nation.

his action and the announced retirement
Bishop Ralph S. Cushman of St. Paul,
n., and Bishop J. Ralph Magee of Chic-
, left the jurisdiction three short of its
complement of eight bishops.

he conference then elected as bishops
D. Stanley Coors, 62, of Lansing, Mich.,
nber of the Board of Education of The
hodist Church and former president of
the Michigan Council of Churches; Dr. Edwin E. Voigt, 60, president of Simpson College, Indianola, Iowa, and the Rev. F. Gerald Ensley, 44, of Columbus, O. Their assignments within the jurisdiction were to be made at a later session of the conference.

Authority to create the new episcopal area was provided early in May, when the Methodist General Conference at San Francisco amended the Church Discipline to reduce the membership test figures for electing bishops in jurisdictions with far-flung areas. In effect, this action permitted the North Central Jurisdiction to add an episcopal area.

Youth And Politics

Lafayette, Ind. — The role of Christian youth in politics, in labor and management, and in raising U.S. moral standards are among the topics to be discussed at the fourth quadrennial Christian youth conference of North America, to be held Aug. 25th to 30th on the campus of Purdue University. The meeting is sponsored by the United Christian Youth Movement of the National Council of the Churches of Christ in the U.S.A.

During the five-day convention some 2,000 young people and their adult leaders from all parts of the U. S. will try to discover how better to apply the message of Christianity to their own lives and to problems facing the U.S. today. The young delegates, of high school and college age, will represent youth fellowships of more than 30 denominations, as well as state councils of churches affiliated with the UCYM, and other youth-serving agencies.

Among the prominent speakers to address the youthful delegation will be Senator Estes Kefauver of Tennessee; Senator Wayne Morse of Oregon; John Ramsey, staff member of the national C.I.O., Atlanta, Ga.; and Miss Marjorie Penney, director of Fellowship House in Philadelphia.

Other conference speakers include the Rev. Charles Templeton, National Council of Churches evangelist; Dr. James Robinson, pastor, Church of the Master, Presbyterian, New York City; and Dr. Gerald E. Knoff, executive secretary of the National Council's division of Christian education.

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Clergymen Get Travel Fellowships

New York — A Benedictine monk, a Methodist pastor and an Advent Christian divinity student were named as winners of three travel fellowships to the Holy Land and neighboring countries awarded by the American Friends of the Middle East, Inc.

William Archer Wright, Jr., student affairs director for the organization, said that winning essays on "The Impact of Islam on Christianity" had been written by the Rev. Hilary D. Thimmesh, O.S.B., of St. John's Abbey, Collegeville, Minn.; the Rev. Kenneth Crandall of Yale Divinity School, New Haven, Conn.; and G. Fred Ehle of Gordon Divinity School, Boston, Mass.

The three will leave Aug. 5th on a 38-day all-expense tour of eight Mediterranean countries — Libya, Egypt, Israel, Syria, Lebanon, Jordan, Turkey and Italy. Similar awards will be made annually, Mr. Wright said, to "outstanding seniors of the nation's recognized theological seminaries and schools of religion of all faiths."

Contest judges were Dorothy Kenyon of New York, former municipal court judge; Dr. Harry Emerson Fosdick of New York, pastor emeritus of Riverside church; Dr. Erich W. Bethmann of New York, director of research and publications for the sponsoring organization; Yusef Haikal of Washington, D.C., minister to the U.S. of the Hashemite Kingdom of Jordan, and Cornelius Van H. Engert of Washington, former U.S. minister to Afghanistan.

American Friends of the Middle East is a non-profit organization founded last fall to develop better understanding between the U.S. and Middle East countries. Its president is Dorothy Thompson, noted columnist and lecturer. Dr. Garland Evans Hopkins, former associate editor of *The Christian Century*, is executive vice-president.

On a Wide Circuit

W. W. Reid

Mr. Chester A. Smith

If you have followed the debates of recent general conferences, you will have noted that Mr. Chester A. Smith — "layman, New York Conference" — has been "recognized" by presiding bishops more often than has any other lay delegate.

About the only times I see Mr. Smith are when he is in action in conferences. But friends of mine, who know him well, tell me that in his local church he is a tower of strength, generous, helpful, and active in all good works; and that in his home community (Peekskill, N.Y.) he is highly regarded for his benevolence and civic spirit. He has a sort of dual life, they say: by profession he is a court reporter, spending his days listening to other people; and all the hours that are left he devotes to his church and to helpful causes — and here he has a chance to express himself. A bachelor, he courts only his church and its highest ideals.

Mr. Smith's proposals to general conference show nothing small, nor selfish, nor personal. He seldom injects himself into another man's measures except to suggest an amendment in support of one of his (Mr. Smith's) own drives. The proposals he initiates tell what Mr. Smith sincerely believes and sincerely works for: he is unalterably opposed to the liquor traffic; he is against racial segregation in church or anywhere else; he is a proponent of social justice, of the rights of the laboring man and of minorities, and of equity in church salaries; he is against centralization of power; and he advocates equal voice of laymen, with ministers, in all church committees and decisions.

Now, the unfortunate thing is that, though most delegates favor these principles, the batting average that Mr. Smith has been able to muster for his proposals is pretty low. Sometimes the negative vote comes because of provocative wording; but more often, it would seem, from the tenseness of presentation, or the inappropriate context, or the too-evident riding of a hobby on the wrong occasion; or perhaps the fact that this is Mr. Smith's third or more proposal within an hour, or even that it is the end of the day and tired delegates want to adjourn. Some of these proposals of Mr. Smith could be discussed, amended, and adopted to advantage if he were moving in harmony with the current spirit of the conference.

Perhaps we all need to learn that to win friends and influence people on behalf of a great cause we should not incessantly "present it in all its facets." Sometimes our silence may be eloquent — our attitude being known. Sometimes it is far more important to live and act what we believe — our fewer words may then have the ring of sterling.

Once I knew a very able landless debater with whom you could not discuss any subject that did not within a few minutes veer into Henry George and his philosophy of the single tax. But I never knew any convert my friends made. We all laughed at him — perhaps first to ourselves, but eventually to his face.

A Negro leader, who has accomplished much good for his race and for others, said to me recently: "The thing I have had to guard against is being so aggressive that whenever I enter a door people think, 'Here comes another speech on segregation.' So I have had to say to like-minded friends, 'You introduce this measure, and I'll support you in it.' In that way I don't irritate too much!"

And I commend this technique to Mr. Smith — and to others of us who pursue hobbies, interests, causes.

Nuns Become Israelis

Jerusalem — Three aged Russian Orthodox nuns were expelled from their convent at Ain Karem, after refusing to renounce their claims to Israeli citizenship under the new Nationality Law. The new law provides that persons now residing in Israel can claim Israeli citizenship if they wish to.

The three nuns, who had served at the convent for more than 30 years, said that Soviet officials recently had visited Russian Orthodox monasteries and convents in Israel and ordered members to retain their Russian nationality. Those who objected were threatened with expulsion, they said.

Keeps Count Of Prayers

St. Cloud, Minn. — A rosary device which automatically keeps count of prayers said has been invented by a 32-year-old Roman Catholic, Damon M. Doherty. Although manufacture of the compact mechanical device has just started, Mr. Doherty says he already has sold many and has orders for many more, including a request from a religious order for 500 of the recorders to be smuggled behind the Iron Curtain into Poland.

Mr. Doherty said he gave many years of thought to his invention before he worked out a model because rosary prayers for peace are addressed to the Virgin Mary and "the Blessed Mother has played a large part in my life and I have wanted to promote the rosary in her honor." He was led to develop the device because he found it difficult to say the rosary while working or driving his car when he would be interrupted and lose his place on the circle of beads.

The device, which has eight patents on it, is a flat plastic case, fitted for the hand, containing a rosary, including a crucifix. As the user finishes each prayer, he pushes a plunger near the top of the recorder and a pointer on a revolving disc points to next bead. The device has the full app of church officials, it was said.

A group of St. Cloud Roman Cath gave Mr. Doherty financial backing to the recorder on the market. They fo the Queen of the Rosary foundation, w will see to it that all profits from sale o device are used "for the advancemen Catholic and charitable institutions and poses," such as schools, hospitals and phanages. Mr. Doherty is a salaried ployee of the organization, which hope produce 2,400 recorders a day, selling at $2 each.

Oppose Religious Instructi In Public Schools

Buenos Aires — Petitions opposing proposed introduction of religious ins tion in the public schools of neighbo Paraguay are being circulated in that c try by Protestants and "men of thought," the *Servicio Evangelico de Pr* reported in a dispatch.

The petitions, urging the continuatio Paraguay's "lay school" system, were dr up by "a well-known Asuncion attorn *SEP* said, after Roman Catholic author formally requested the government to es lish religious instruction in state sch "without loss of time." On learning of Catholic request, the Central Evange Commission was reported to have sent important document" to the Paragua president, Dr. Federico Chaves, protes the suggested change.

A Protestant leader of Asuncion was q ed as saying that while the Commissi protest was "the only voice raised aga that bold demand (of the Cath Church)," it had apparently carried we with government officials, for "the th has not been carried out, at least for moment." On this subject, he said, "th is a real silence on the part of the aut ities. I can give assurance that our n have penetrated into all levels of socie

Key Religious Speakers

Five weekly sermons at the Boston U versity Chapel, given by leading relig personalities, will be highlights of the week summer session of Boston Univers to be terminated August 16th in Bost Symphony Hall in a traditional, impres summer session commencement presi over by President Harold C. Case.

Dr. Daniel L. Marsh, chancellor of Bo University and for 25 years its presid opened the series of Sunday sermons 13th, in the chapel dedicated in his ho Dr. Henry Hitt Crane, minister of the C tral Methodist Church in Detroit, Michig spoke on July 20th, and will be followed July 27th by Dr. John Oliver Nelson

Divinity School. Dr. Franklin H. l, dean of the chapel at Boston Univer- will give the final two sermons of the August 3rd and 10th.

ere will be recreational activity for the summer students, each of whom was at the registration desk a summer n activities booklet, listing organized to many points of historical interest Iassachusetts, tours of studios, plants, shops, famous hotels, and other city ties and the police station. Four weekly ns on current topics in the news are luled. Dances and pleasure outings also opular get-acquainted events with sum- students of Boston University during raditional summertime activities.

tle Hope For Resettlement

w York — Hope to bring more new gees from displaced persons camps to United States diminished as Congress urned, leaving bills for emergency help efugees on committee shelves, it was d here by Miss Cordelia Cox, executive utheran Resettlement Service.

present, she said, only one more boat ging ethnic German refugees to this try is expected. After that Lutheran ttlement Service will concentrate its ts on helping the approximately 36,000 neighbors sponsored by the National eran Council in their first adjustment ife in the United States.

he resettlement executive stressed that, group of 36,000 people, many prob- can occur with illness, complications of igration status and other emergencies. t new neighbors can help themselves but ome cases the aid of local pastors, area ttlement committees, or the national e of LRS will be needed.

he staff of the national office has been iced from a high of 125 late in 1950, 30 now. In addition to the aforemen- ed aid this reduced staff, according to Cox, will try to assist people in special igration matters to be brought to its ntion, especially when there will be pos- ities to reunite families, through special ces or to locate lost relatives.

he emergency legislation bills shelved Congress were the so-called Walter Reso- on, calling for the admission of displaced ons caught in the "pipe-line" of immi- ion procedures through allocation of erwise unused visas under the expired placed Persons Act, and the so-called er Bill calling for further emergency leg- ion to admit 300,000 refugees over a od of three years, as suggested by Presi- t Truman.

s for the McCarran-Walter Immigration Nationality Act recently passed over the of President Truman, Miss Cox said , while the act brings the confusing im- ration laws to order by codifying them, the Lutheran Resettlement Service believes it has "serious defects." Among these she mentioned restrictions placed upon immigration, and increased hazards for deportation of legally admitted aliens as well as the loss of citizenship for naturalized aliens. She added that Lutheran Resettlement Service regrets the up-holding of the old quota system.

A Key To World Peace

Boston — One of the keys to world peace is the balanced personality, a group of human relations experts, conducting a five-week intergroup study program at Boston University, declared.

People who are well-adjusted in their own world, won't follow "hate" groups nor those who consciously or unconsciously divide the community, nation, or family of nations by social levels, economic standing or any other barriers to creative living, they maintain.

Co-sponsored by the University, the National Conference of Christians and Jews, and the Lt. Hirshel L. Gutman Foundation, the Workshop in Intergroup Education is being directed by Prof. Herbert Walther, Denver, Colorado, director of the Rocky Mountain Region, NCCJ. Prof. Walther maintains that it is just as important for a 10-year old to understand the value of his factory-worker father's contribution to the country as it is to understand the vague statement, that "all men are brothers."

Through a 25-hour a week study plan, the group of school teachers, superintendents, community social workers, and parents are trying to find through discussion, research, and special lectures, new ways of helping to bring about greater harmony and mutual achievement among different groups in their own communities. Professor Walther, who is chairman of the department of education at the University of Denver, is being aided by Dr. Charles Latimer, human relations specialist, Brookline High School, Brookline, Mass. and Virgil Border, St. Louis, Mo., Central regional director of NCCJ.

Ewha University Carries On

Reports from the war-cramped city of Pusan, Korea, are that the four colleges of Ewha Woman's University, missionary school driven out of Seoul by the fighting of recent years, are now carrying on "on six levels of a hillside outside Pusan." These colleges are liberal arts, education, fine arts, and the nursing school. Dr. Helen Kim, American-trained Korean patriot, who has headed the University in Seoul, is "staying with the stuff" in Pusan, and so are the faculty members.

Some 1,500 young women are on the "campus", a hillside, and classes and dormitories consist of wooden barracks, with tent roofs and dirt floors. In addition, the College of Education has opened a kindergarten practice school that enrolls 200 children; and other students have Sunday school classes for children of the refugees. Says a report from Pusan: "Also uprooted and called upon to do what they would not choose, American men of the armed forces in Korea are helping in gathering up orphans and lost children; and no one can measure the value of the aid given everywhere, Ewha included."

ZIONS HERALD 125 YEARS AGO

July 25, 1827

Ticonderoga, N. Y. — "For about a year past, there has been more than ordinary attention to Religion in this place. About the middle of May last, the attention seemed to increase very fast: convictions and conversations were multiplied. During the space of five weeks, forty precious souls were rejoicing in hope. The whole number that have indulged a hope, is fifty. The good work is still going on. Opposition is great." — *Philadelphian.*

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Curious Discovery. We learn that a gentlemen in Irasburgh in Orleans County in this state, while plowing in his field, found a few days since, what is termed by some "an iron shirt," the body part of which is made wholly of iron rings linked into each other about one eight of an inch in diameter. The collar is made of brass rings so closely interwoven as to be perfectly stiff. The proper name of the garment is undoubtedly a "coat of mail," but how it came in Irasburgh, is left to conjecture. It was found, as our informant states, under the stump of a tree about two feet over, which had become rotten. — We have seen several of the rings, which are made of small wire, and appear to be riveted together. We are told that the U.S. Engineers who are surveying this region, have procured it, and intend to carry it to New York. — *Vt. Patriot.*

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The dedication of The Methodist Church at Scituate Harbor, Mass. took place on the 11th ult. agreeably to previous appointment. I was present as a spectator on the occasion, and, to me, the exercises of the day were very interesting. The weather was favorable and the house was very much crowded with people, who, for the first time assembled within its walls to listen to the instruction of God's word.

A Threat To Arab Powers

In the lead article of the July 1st issue of the *Foreign Policy Bulletin,* Georgiana Stevens indicates that the idea of giving direct economic aid to the Middle East to supplement technical assistance provided under the Point Four Program "followed the frustrating experiences of American technicians in trying to teach new agricultural skills to farmers who are too poor to afford modern tools. Moreover, it was apparent that irrigation and land reclamation schemes to make the desert bloom could only be achieved by outside capital.

"In order to help eliminate the lag between teaching and practice, therefore, proponents of economic aid asked from Congress and received last year $160 million for technical and economic assistance to the Middle East in 1951-1952. The subsequent appointment in November 1951 of Edwin A. Locke as President Truman's personal representative to administer this enlarged program signified a transformation of Point Four from an educational and welfare operation into one involving the supply of tractors and tools and the underwriting of construction projects.

"The ensuing necessity for Mr. Locke's office, of choosing among local projects those most likely to benefit the entire population, has meant inevitable involvement in internal politics. Under existing conditions of political disturbance in the Arab countries, the struggle of those in power to use American aid to fortify their threatened positions clashes sharply with the aims of a large educated minority bent on reform of unequal tax and landholding systems."

Methodists at Willingen

Five staff members of the Methodist Board of Missions are attending the 13-day conference of the International Missionary Council now in session in Willingen, Germany. All serve on committees of the division of foreign missions of the National Council of Churches.

Dr. Eugene L. Smith, executive secretary of the Methodist Board's division of foreign missions, is executive chairman of the division of foreign missions of the National Council of Churches. Dr. M. O. Williams, associate secretary of missionary personnel, is chairman of the missionary personnel committee of the division of foreign missions of the N.C.C.

Miss Elizabeth Lee, secretary of Latin America work of the Woman's Division of Christian Service, is on the Ad-Interim Committee of the International Missionary Council. She is attending the conference as a voting representative of the National Council's committee on co-operation in Latin America. Miss Sallie Lou MacKinnon, secretary for Woman's Division work in Africa and Europe, is chairman of the Africa committee on literature of the National Council's division of foreign missions.

The Rev. James K. Mathews, associate secretary for work in India and Pakistan of the Methodist division of foreign missions, is chairman of the Point Four Committee on technical co-operation of the D.F.M. of the National Council of Churches.

Lifts Membership Bars

Reno, Nev. — Members of the board of Sparks Methodist church voted to adopt a policy whereby no one would be barred from worship services, activities or membership in the church because of race, creed, color or national origin. It was believed to be the first such action taken by any Protestant church in this area.

The move will not become effective, however, until voted upon by the membership. The Rev. Warren W. Peters, pastor, expressed confidence that the board's stand will be upheld by his people. "If we are going to determine church membership by color of skin or nature of speech, then Jesus Christ himself cannot sit next to us in church," he said.

Religious Traditions Of Pennsylvania Dutch

Kutztown, Pa. — Religious traditions of the early German settlers were featured in exhibits and programs at the third annual Pennsylvania Dutch Folklore Festival. Some 35 branches of such "plain sects" as the Mennonites, Amish and Dunkards are centered in Pennsylvania, while Lutherans and members of the Evangelical and Reformed Church bulked large among the state's pioneer population.

Customs, costumes and handicrafts, many of them intimately tied to the practices of the early religious settlers, dominated exhibits tracing the historic development of these groups and their contributions to the state and the nation. Church groups served dinners of the traditional Pennsylvania Dutch "seven sweets and seven sours" in tents scattered over the fair grounds. One booth specialized in bread with apple butter and schmeerkase while another sold "shoo-fly pie."

About 75,000 people visited the fair. Dr. Alfred L. Shoemaker, state historian and authority on American folklore, directed the festival's cultural program which featured daily lectures, readings and music in Pennsylvania Dutch.

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Spiritual Courses In Schools

Detroit — Non-controversial course public schools stressing of God and were recommended to the 90th annual ing of the National Education Associatio Charles P. Taft of Cincinnati, O. Mr. internationally known Protestant lay and a candidate for the Ohio governor deplored a tendency by public school regard religion as "an extra-curricular tivity, usually less important than foo or basketball."

He also advocated the released-time gram of religious education being condu in many states. "I have little sympathy objections to the program," he said, child is required to go. The so-called sure for conformity is no more than any dependent mind has to resist from cur crazes for slang phrases or wearing cer articles of apparel."

Mr. Taft offered two specific suggest for increasing religion and spiritual moral values in education. The first that teachers who have "personal religi be picked and trained. The second was every effort be made to secure agreem among the major faiths in any locality the inclusion, in non-religious courses, the maximum amount of religious mate of a non-controversial nature.

Urging that the churches support public schools, Mr. Taft said also that public school teacher, "informed within the spirit of religion, should aim constan and in every lesson, to relate what is tau to the basic elements in the churches."

"Without that co-operation, our civili tion will fail and all our vaunted know-h will go for nothing," he said. "With it, shall have the spirit which will conquer evil obstructionists of our day and give the power and the irresistible outburst effective and liberating ideas which world needs today."

Another speaker, Mrs. Agnes Mey member of the President's Commission Higher Education and wife of the publish of the *Washington (D.C.) Post* accus "paid propagandists, Catholic hierarchy a reactionary Protestants" of seeking "fring benefits for sectarian schools. "We must devise means that will make crystal clear t determination of American people never support sectarian institutions with publ taxes, whether federal or local," she said.

Mrs. Meyer also charged that Protesta and Catholic groups had for 30 years impe ed public school progress by blocking tempts to pass legislation granting feder aid to public schools. "Our public scho would not now be in the desperate plig they are," she said, "if the clerical forces h not put the progress of their own scho above the educational and social progress the nation as a whole."

's Deal With Vatican

ESTE — Despite its increasing attacks on oman Catholic Church, the Yugoslav unist government appears to be making for an understanding with the Vatican. fficial press recently has dwelt at great on the possibilities of such an under- ng, "providing the Vatican authorities realistic view of the present situation, o not insist on a concordat."

se newpapers said that Yugoslavia not demand outright Vatican support e present communist regime, but would isfied with a "passive neutrality" on the of the Catholic Church. In return, the h would be accorded "benevolent" ent similar to that granted the Serbian dox Church and the Moslem commun- he paper said.

was stressed, however, that the Vatican have to acknowledge the separation of h and state, a separation which the Yu- government "considers final and irre- le." Claiming that an agreement would y enhance the Vatican's prestige inside slavia, the newspapers asserted that it vould "clearly be in the interests of the rn world."

e present antagonism between the Catho- hurch and the communist regime has y divided the nation, they said, and d the country be weakened by internal it would create a situation not to the tage of the West.

e communist newspapers hinted, how- that should the Vatican turn down the slav bid for an understanding, the lives clergy and devout peasants in Slovenia Croatia could be rendered "more diffi-

w Pilgrims Are Typical w Englanders

NE FRAZEE PENTLER

small New England town sincerely but usly welcomed a displaced persons fam- m across the seas and found it was wel- g home one of their own kind. In their American family, the city of Westerly, e Island, found the typically New Eng- brand of sturdy independence, upright- and determination to do one's duty to- one's neighbors, church and country.

and Mrs. Sulima and their two child- Rosemary, 4, and Seigfried, 3, arrived in erly June 28th, 1951, and immediately d into a third floor apartment in the of town which the local Methodist h had procured for them.

Sulima was to work at the Orsenige ture Company but the company was on on for a week when he arrived. The f sitting around for a whole week wait- r his job to start did not appeal to Mr. a. He was eager to start his new life as dependent wage earner right away, so ok a temporary job for the first week and then began his regular job the following Monday.

In August he was laid off by the furniture company without notice, but that didn't daunt him. He immediately received a better job as a carpenter with an outstanding contractor in Westerly. When winter came, he found himself again out of work, but not for long! He lost only one day, and then began, though at lower wages, a steady job with the Sorensen Woodbending Company. He is now employed at the Patterson Box Factory, which is the best paid and most satisfactory position he has held. Mr. Sulima has a reputation as a hard worker and every employer he has had has recommended him highly. Mrs. Sulima has helped by working as a seamstress, and doing household tasks.

The welcome, prepared by the Grace Methodist Church of Westerly, included not only getting an apartment for the Sulimas and securing the first regular job for Mr. Sulima, but also furnishing the apartment with a great many household needs and providing clothing for all members of the family.

As the Rev. Douglas F. Dorchester, minister of Grace Methodist Church, expressed it, "The members of our church have shown their generosity and concern for the Sulimas by an outpouring of material gifts of every kind to help this wonderful Christian family from Germany. Among the articles contributed have been beds, chairs, tables and other home furnishings; curtains, drapes, rugs and linens; clothing for all the family for all conditions of weather and food in large amounts. Needless to say, gifts of money have been used as needed."

The Sulimas have justified the faith of Mr. Dorchester and the church members in them. Mr. Dorchester reports that both Mr. and Mrs. Sulima are already well on their way to becoming useful American citizens. In fact, they are enrolled in English classes one night a week and have taken out their initial papers for naturalization.

The family are regular attendants at the church services and their children are in the Sunday school. As they have been helped, so the Sulimas are helping others. They contributed to many special causes through the church. They are taking part in the activities of the couple's club of the church and enjoying the fellowship of that group immensely.

And how does the church now feel about the Sulimas? Mr. Dorchester expressed it well: "We feel the coming of the Sulimas into our church and our town has been a great experience of spiritual growth. We are happy that we have been found able and worthy to fulfill one more of our Lord's Commandments, the ministering unto 'the least of these, our brethren'."

Yes, the story of Westerly's new Americans is one of the many hundreds of success stories which could be written as a result of the Methodist committee for overseas relief displaced persons program which resettled in the United States more than 5,000 displaced persons.

INSURANCE

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Funds For Church Hospitals

WASHINGTON, D.C. — Congress passed an appropriation bill containing $9,055,000 in federal aid for two local church hospitals to help them erect new buildings.

The hospitals are Providence (Roman Catholic) and Sibley Memorial (Methodist). A total of $3,500,000 was earmarked for construction costs of a new 350-bed hospital to replace Sibley Hospital; and $5,555,000 was allotted to Providence Hospital for a new eight-story medical center near Catholic University of America.

The grants are part of an $11,400,000 supplemental appropriation request by President Truman asking funds for five hospitals, the other three of which are non-sectarian.

Congress previously had authorized federal aid to the privately-operated District of Columbia hospitals and approval of the money bill now gives the institutions assurance that the government will contribute one-half of the construction cost. Private donors will have to raise the other half of the money required to build and equip these projects.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, had said earlier that attorneys for his organization were mapping a legal suit in the event that Congress authorized the appropriation to the two church hospitals.

Methodists Quote Pope

SANTA BARBARA, CALIF. — A Methodist bishop began the episcopal address to the Western Jurisdictional Conference of The Methodist Church with a quotation from Pope Pius XII. Bishop Glenn R. Phillips of Denver told the Methodists from ten states, Hawaii and Alaska to "hear this plea from a world-known spiritual leader."

In the quoted appeal, Pope Pius described the root of modern evils as "lethargy of the spirit, weakness of the will, and coldness of heart. . . . Let the hand then be put to the plow," the Pope was quoted. "May God who desires it so much move you; may the nobility of the undertaking attract you; may its urgency stimulate you; may the justifiable fear of the terrible future which would result from a culpable indolence, vanquish every hesitation and determine every will."

PERSONS

The Rev. Irving W. Arnold, pastor of Dorr Memorial Methodist Church in Lynnhurst, Mass., and Mrs. Elsie Walker Hall, were married at Webster, Mass., on July 13th.

Funeral Services were conducted by the Rev. Dr. H. Daniel Hawver, superintendent of the Boston District, at the Methodist Church at Newton Center, Mass. for Mr. Sam H. T. Emery, on Tuesday, July 15th. Mr. Emery had been a devoted Methodist leader in New England, serving on many of the institutional boards as well as various commissions of the church. His chief interests were in the New England Deaconess Association, the Preachers' Aid Society of the New England Conference, and the Boston Wesleyan Association, publishers of ZIONS HERALD. Mr. Emery is survived by his son Ralph, also of Newton Center.

Dean Clarence Tucker Craig of Drew Theological Seminary, Madison, N.J., is convalescing at his campus home, following an 11-week stay in Methodist Hospital, Brooklyn, where he underwent a series of abdominal operations. He expects to resume his administrative and teaching duties at the opening of the fall semester.

Mr. Murdock MacLeod, 71, lay leader of Atlantic Methodist Church, Quincy, Mass., and sub-district lay leader of the Boston District, died on July 16th. His pastor, the Rev. William Duvall, and his former pastor, the Rev. John K. Montgomery, conducted the funeral service at the Atlantic Church on Friday, July 18th.

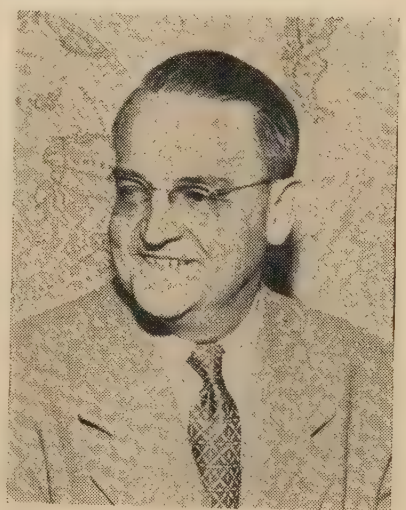
The Rev. Wilson L. Lyon, pastor of the First Methodist Church, South Portland, Maine, has recently been commissioned chaplain of the 103rd Regimental Combat Team, Maine National Guard, with the rank of 1st Lieutenant. He will leave for Camp Drum, New York, on July 26th, for two weeks of training and maneuvers.

Dr. Wilbert F. Howard, former president of the British Methodist Conference, and president of the British section of the World Methodist Conference, died on Saturday, July 12th, at his home in Birmingham, England. Dr. Howard made several trips to the United States and was very active at the Ecumenical Methodist Conference at Springfield, Mass. in 1947.

Claora Gunnison Bell, widow of the late Dr. Sheridan Watson Bell of Pennsylvania, died in Pittsburgh, Pa., on July 8th, at the age of 78. She is survived by four children, one of whom is the Rev. Sheridan W. Bell, Jr., pastor of Grace Methodist Church in Harrisburg, Penna.; fourteen grandchildren, and one great-grandchild.

Dr. and Mrs. Austin W. Berkeley of Worcester, Mass., recently announced the birth of their daughter, Pennell Jane. Dr. Berkeley is the son of Dr. James P. Berkeley, professor at Andover-Newton Theological School. Mrs. Berkeley is the former Jane C. McConnell, daughter of Professor Charles M. McConnell of Boston University School of Theology, weekly columnist of ZIONS HERALD.

Bishop A. Raymond Grant



The Rev. A. Raymond Grant, for 16 years pastor of First Methodist Church, Sacramento, California, was elected bishop on the sixth ballot at the quadrennial Western Jurisdictional Conference, held July 9th-13th. The new bishop was assigned to the Portland Area, succeeding Bishop Gerald Kennedy who, in turn, follows Bishop James C. Baker in the Los Angeles Area.

Bishop Baker's retirement, after 20 years in California, was recognized in a service in which eight speakers, each representing some field of his service, paid him superlative tribute. Bishop Donald H. Tippett remains in San Francisco, and Bishop Glenn R. Phillips in Denver.

The new bishop is 54 years old and a native of Oshkosh, Wis. He was ordained in 1926, and received his Bachelor of Arts degree from Cornell College, Ia. His doctorate of divinity was also granted by the same institution. At Boston University he earned the degree of Bachelor of Sacred Theology.

Bishop Grant has been a member of three general conferences. He has held a fessorship in homiletics at Pacific Scho Religion, Berkeley, Calif., and has be highly successful preacher. In 1948 the hop was a delegate to the World Confe of Churches at Amsterdam, Holland, a 1951 to the Oxford Conference. Bishop Mrs. Grant have a daughter, Mrs. Kit Salmon of Sacramento.

Pastor Receives Commendation

The Rev. Ronald A. Mosley, ministe the United Methodist Church, East Na Mass., has been appointed to his third as Mass. department chaplain of the Am can Veterans of World War II, Amvets Dept. Commander Thomas F. Kelley.

The letter of appointment and comme tion from Commander Kelley reads, in Dear Mr. Mosley:

Because of the outstanding moral spiritual guidance that you have given t AMVETS in Massachusetts, and espec because you have worked so hard to see ambitions realized, it gives me a great of happiness to again appoint you dep ment chaplain for the 1952 and 1953 t

May God in his wisdom provide us the necessary light that we will require

Yours respectfully,

(signed) Thomas F. Kelle

Department Comma

Mrs. Elbert M. Conover, 67, wife of Elbert M. Conover, director of the Bu of Church Building, National Council Churches, and a well-known Metho clergyman, died after a long illness, at home of her son Paul in Miami, Flor July 8th. Besides her husband and son P a teacher in the Horace Mann High Sch Miami, she leaves a son Theodore, editor the Celina, Ohio, *Daily Standard*. A m orial service was held at St. John Metho Church, Harrisonville, N. J., Saturd July 19th.

Honor Bishop Corson

A reception was given at Bala-Cynw Methodist Church, Cynwyd, Penna., June 24th, in honor of Bishop Fred Pie Corson on his return from the Northeast Jurisdictional Conference in Harrisbu Penna. Bishop Corson, who has served Philadelphia Area for the last eight ye was returned to the Area for another qu rennium.

After the reception in the church, persons lined the aisles to shake hands w the bishop. Refreshments were served la in the educational unit of the church. P ticipating in the program were Dr. Frank Duncombe, pastor of the church; G. Stan

, conference lay leader, Mrs. E. Ray ns, of the W.S.C.S. group, and Dr. rick E. Maser, representing the pastors : conference.

ırch Building Dedicated

LD E. ALLEY

: year 1951-1952, was a historical one ıe Wesley Methodist Church, Spring- Mass. A week in October was set aside ıe celebrating of the 50th anniversary ıe dedication of the church edifice, special services on Sunday, and a tur- upper during the week.

: evening of January 18th, the Wes- rotherhood held a supper observing its birthday. Dr. Wesley Hale, a charter ɔer, gave a short talk about its history. the anniversary part of the program over, Mr. Van Buren Hopps, of Gris- ville, Mass., Springfield District lay ate leader, gave a talk, and then pre- d the brotherhood with a charter of Methodist Men. This new organiza- with a charter membership of over 75 started with the feeling that it would ne larger and more helpful to the ch group than it has been in the past.

tending the meeting were the Rev. R. pears of the Liberty Church, the Rev.). Glazier of St. James, and the Rev. H. Smock of South Hadley Falls. Three bers of Mr. Smock's church came with

ıe new officers elected in May were: rt H. Perry, president; J. Paul Strute- , vice-president; Howard Raynor, sec- y; and John Byam, treasurer. In June, new officers met and drew up a sched- of meetings and speakers for the coming on, and also planned a drive for more bers in the fall.

ıring the Rev. Leslie H. Johnson's va- n, the following summer guest speakers fill the pulpit: Dr. Emory S. Bucke, essor Sam Hedrick, the Rev. James E. ; the Rev. Claude H. Voorheis and the Wilbur C. Ziegler.

r. Allen E. Claxton, pastor of the Broad- Temple Methodist Church in New City, delivered the commencement ess at the United States Merchant ine Academy, Kings Point, New York, Tuesday, July 1st, when 400 cadets be- e midshipmen and received their college ees.

ıe Rev. Henry Hitt Crane, noted pastor Central Methodist Church, Detroit, Mich- , will be the guest preacher at the .m. service at Harvard-Epworth Metho- Church, Cambridge, Mass., on Sunday, 27th. Dr. Crane will speak on the sub- "The Power and Purpose of God."

Summer preachers at the Mt. Bellingham Methodist Church in Chelsea, Mass., will include the following former pastors of the Church: the Rev. Henry I. Bailey, now pastor of the Methodist Church at Southbridge, Mass.; the Rev. Arthur D. Stroud, retired, of Ayer, Mass.; and the Rev. Lloyd A. Duren, now of First Methodist Church in Fitchburg, Mass. Other speakers will include the Rev. Norman Barrett of Main Street Methodist Church in Nashua, N. H., and the Rev. Wesley G. Price, general secretary of the Y.M.C.A. at Amesbury, Mass., both of whom are former members of the Mt. Bellingham Church.

The Wood Twins Celebrate Their 94th Birthday

Left: the Rev. Jerome Wood
Right: the Rev. Joseph R. Wood

The Rev. Joseph R. Wood and the Rev. Jerome Wood, twin clergymen, got together in Rochester, New York to celebrate their 94th birthday on June 18th. Both have served in the Methodist ministry for 75 years; Jerome is now a retired member of the New England Conference, and Joseph is pastor's assistant emeritus of Corn Hill Methodist Church in Rochester.

The Wood brothers were born in Putnam, Conn., on June 18th, 1858. Joseph, a widower, has two grandchildren and six great-grandchildren, all boys. Jerome, who now lives in Danielson, Conn., drove down with his wife to Rochester for the birthday celebration. They observed it at the Rochester Friendly Home, where Joseph has resided for more than 10 years.

"They've never missed being together some time during each of the 94 years," said Robert R. Wood, one of Joseph's two sons. "Every year, they say it will be the last one together, but each new birthday finds them back again."

Jerome commented on the occasion: "We stood the journey very well, for "young folks" of our age. And we greatly enjoyed another twin brothers' birthday celebration, reminding each other of the many interesting events in our association, down through the years, and rejoicing together in the assurance of a blessed reunion in the Home All-Perfect, where existence is not measured in years, and where we shall never need to say, "Farewell."

EVENTS

The Rev. Wilson L. Lyon, pastor of First Methodist Church, South Portland, Maine, has announced the summer preachers who will occupy the pulpit during the vacation period. They are as follows:

July 27: Mr. Walter Brown, local preacher of First Church, South Portland, Me.
August 3: The Rev. Leroy A. Lyon, pastor of the Stanton Avenue Methodist Church, Dorchester, Mass.
August 10: The Rev. H. I. Peterson, superintendent of the Bible Society of Maine.
August 17: Dr. C. Wroe Wolfe, head of the Department of Geology, Boston University.
August 24: Mr. Walter Brown.
August 31: Mr. Paul K. Stewart, superintendent of the Christian Civic League of Maine.

The 46th annual open house and inspection day at the Morgan Memorial's Fresh Air Camp at South Athol, Mass., one of the oldest and largest camps in the nation, will be celebrated on Wednesday, July 23rd, from 10 a.m. until nightfall. The program will include a guided tour of the many special camps for all ages, again serving more than 400 campers from the hot tenement areas of greater Boston. At 3 p.m. in the Tabernacle on the village green, a pageant will be presented by the camp children. More than a score of social agencies in the Boston area recommend under-privileged for the camp.

Bishop John Wesley Lord announces the transfer of the Rev. Ronald A. Mosley from the New England Conference to the New Hampshire Conference and his appointment to the Federated Church of Marlboro, N. H., both transfer and appointment to be effective October 15th. Mr. Mosley has been pastor at East Natick, Mass., since 1949.

Rural Firebreaks And Backfires

JOHN BAXTER HOWES

The Associated Press release at the close of the recent General Conference stated that, "Church spokesmen said the conference made more major changes in church organization than any since the first conference of the United Methodist Churches in 1939. It also handled a record number of legislative petitions."

We prophesied this earlier when it became evident that there was an unprecedented turn-over in delegates elected. The old Church "is moverin'." The restlessness and dissatisfaction with an inefficient and costly status quo is at last boiling over into "major changes."

I think perhaps a careful check of *all* General Conferences would show that at no one of them were more significant major changes made. The trend is uniform — away with exaggerated organization, bureaucratic power, and waste of churches, members, and money. Simplify and save!

All this has received more or less comment. What has scarcely been mentioned is that with these major changes the small churches have gradually come into their own once more as the heart and soul of Methodism. Every change made was in the direction of defense of and help for the small churches, in recent years not only neglected but obliterated by amazingly ignorant legislation.

We who were first recorded in England in 1770 as "Fiftieth Circuit — America" became ashamed of circuits of small churches. Methodist preachers are still using every excuse to disband little congregations on their circuits and make the largest one a "station." Preachers will still desert the churches to get a single one. And they will reject a "station" church in the rural areas for one in the city. Yes, some preachers still will, but not nearly so many as would have done it ten years ago. The prestige of the "station" and the "city" is breaking down.

In the *Christian Advocate's* straw ballot on the recommendations in the Survey Report, the question which drew the most nearly unanimous "yes" was: "Do you favor placing greater emphasis on developing program aids which are suitable for use by small churches?"

Statistics show that over 65 per cent of the church membership lives in communities of 10,000 and less, and among the fifty largest cities in the United States Methodists rank first in only one! Methodism is a rural church and a denomination of small churches. Therein lies our distinction and our greatness. The General Conference of 1952 spoke out emphatically and legislated effectively in the direction of the preservation of this basic denominational strength. It was not a sudden vision or inspiration but the culmination of previous small beginnings.

At the 1944 General Conference I was permitted, as a representative of the Methodist rural fellowship, to appear before the committee of temporal economy and lay activities, and present a plan for a simplified local organization for small churches. As a result, a commission on the study of the local church was set up to investigate such a need during the following quadrennium.

The General Conference acted to make the simplified organization permissive. But the end of the effort was not yet! The Conference was not satisfied that this permissive adjustment was sufficient, and set up a succeeding commission to further pursue the investigation. This commission under the chairmanship of Bishop Harrell reported at the 1952 General Conference as follows:

"I do call your attention to one thing in our legislation that we regard to be a major defect. Possibly the present legislation — I mean by that the legislation in the 1948 Discipline — was written with the large city church in view. We set up a great organization for a city church, while most of our churches were not of that kind. The little churches were left without exective organization. . . ."

The General Conference came through with one of those "major changes" — the simplified organization we had presented humbly and with small expectations eight years before was made the one official local church organization of Methodism.

There were other major changes. The little churches can once again participate on World Communion Sunday, and the rural member was wrong who said she supposed the next law they passed would manage to prevent Methodist folks from even participating in the World Day of Prayer.

The requirements for membership in the ministry were adjusted in the right direction, not nearly enough, but at least we broke the back of the malignant trend toward what the Maryland state supervisor of high schools criticizes as "education by elimination."

All good and natural things move in cycles, and the farther we move in one direction away from a point of departure, the closer we approach it again from the other direction. Methodism must never fly off at a tangent, losing sight of its beginnings and severing its relationship to the past. Neither does it progress by turning around and retracing its steps directly backward. We need to do just what we are doing — move in a circle, enlarging the circle or tightening it as the times dictate.

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You're Only Young Once

HOOVER RUPERT

Just the other day I heard someone re the old phrase, "This country is really gi to the dogs." Looking quickly to see whe this fellow was a disgruntled Democrat discouraged Republican, I found myself fronted with some amazing statistics. guy wasn't complaining about the polit administration of the nation or the state. was not speaking about the morals of yo He wasn't even talking about the wars rumors of wars that have characterized so-called civilized world for lo, these m decades.

He's a literalist. He meant just what said. America is going to the dogs! And proceeded to buttress his claim with so facts and figures that made me click my m ars in amazement. There are now 150,000, or so human inhabitants of the USA. A there are 15,000,000 dogs. Figure it out yourself: one dog for every ten persons, one dog for every three families! Th facts refer only to the dogs of the canine v iety.

Now get this! Last year dogs consum more than $225,000,000 worth of prepar dog food. And brother, that's a lot of Thri Riva, G-rr, and Pal! Besides this, these po creatures had to get by on a mere $200,00 000 worth of left-overs. I haven't even me tioned the millions of dollars spent f sweaters, leashes, collars, and what-have-yo that go to adorn the current animals that le a dog's life in our country!

And somehow I always figured these nine beauty parlors as a joke, but there a hundreds of them in legitimate business o eration. And there are 2000 hospitals a boarding houses for dogs.

Back in my college days in the middle 30 I remember reading the sociologists' and ps chologists' explanation for the rapidly d creasing human birth rate. Economic d pression, increased spread of birth-control i formation, planned families, and so on. Bu I also remember the footnotes which calle attention to the corresponding increase in th number of household pets, including dogs the pedigreed variety, as a psychological a swer to the need for "the patter of litt feet" around the apartment. Many apar ments permitted their occupants to have dog but no children. We were then on the wa to the dogs!

Now before some member of the SFPCT writes this worthy periodical and reads m pedigree for me, let me assure you of my i terest in and love for dogs. The darkest da in my first fifteen years was the one in T peka, Kansas, when my little fox terrier wh had long been traffic-cop for our busy stree came to a violent end beneath the wheels an automobile. I have nothing against dog But they have become a half-billion dollar ob ligation on our society. We have 2000 hos

:or dogs and so few for polio victims our own children. Every year, every ınity has a struggle to raise its mini- Community Chest fund for the support ıan welfare agencies.

the dog have his day. But let's keep rspective on human values crystal clear. a choice (as often it is) between dogs ildren, can there be any doubt? There's ıing awry in a nation where ill fares a child, while many a dog lives off the the land!

ɔd Witch of Ganta" lethodist M.D.

AM W. CLEMES

notion that the African medicine man ure faker just isn't true, says the only white man to qualify as an African ne-maker and a member of the snake — Dr. George W. Harley, Yale-trained ıl missionary of the Methodist Church ıta, Liberia.

e native doctor uses a combination of ıl and magical procedure in dealing common diseases," says Dr. Harley, re- returned to America on furlough after sence of four years. "On the whole, remedies are highly effective. It's only the African encounters a rare disease, s lockjaw or whooping cough, that the craft societies begin to look for the who is supposed to be responsible."

s Methodist medical missionary was re- decorated by President Tubman, of a, for developing a five-year medical ım for that country. Physician, anthro- ıst, geographer, builder of roads and als, and member of the snake-bite so- of the Mano tribe with whom he works interior of Liberia, Dr. Harley relates ıe also became a member of the black- guild.

wanted to set up a blacksmith shop for ission," explains this son of a Methodist ıer from Asheville, N.C., and grandson ailway blacksmith. When the time came im to be initiated into the guild, Dr. y says, "all the local blacksmiths went he bush with me. There we found a suitable for use as an anvil, resting in a ı of running water."

quaint ceremony that followed was to sure that the stone, that was to become Iarley's anvil, would be a willing work- hen the stone was carried to the mission ɔund and placed in a hut in which Dr. y had decided to set up his blacksmith

at followed reminded the new black- of a cornerstone laying back in the . In solemn procession each blacksmith ited under the stone anvil a precious ıal item. Dr. Harley parted with a ıg and a watch charm made by his father in his blacksmith shop in Co- a, S.C. To assure prosperity for the Harley shop, a chicken was killed, cooked and eaten on the spot. Then came the supreme test for the initiate. As the guilds- men watched, Dr. Harley was required to manufacture two sledge hammers, a five- pounder, and a twenty-pound double-handl- ed tool. The guild then presented him with another hammer and the blacksmith shop of the Ganta Methodist mission was in busi- ness.

"Of course, my participation in this in- itiation might be regarded by some as pe- culiar behavior on the part of a missionary," says the shy six-foot doctor, who is one of the world's recognized authorities on native medicine. "I wanted to get to know the people and meet them at their own level. This was one of ways I found to do it."

It was not long after he became a black- smith that he was invited to join the snake bite society. It was somewhat reminiscent of being initiated into an American fraternal society. "When I joined this society," Dr. Harley recalls, "I took all the degrees until I obtained possession of what they called the 'head' or central fetish. This consists of a pot containing, among other things, a python jaw."

"In one village," Dr. Harley says, "I was called on to decide whether witch-craft or some physical illness was causing the resi- dents of that village to die, one after an- other. Three old women suspected of witch- craft already had been imprisoned by the village chief but he stayed their execution until their guilt could be established." Un- der his microscope, Dr. Harley said, he showed the village chief the "little animals" that were killing the villagers with amoebic dysentery. "A new water supply ended the epidemic, and the three old ladies were freed," Dr. Harley smiled.

In a disease-ridden territory 170 miles from the coast, Dr. Harley has established a health insurance system that is unique. When he first set up his clinic twenty-seven years ago on the screened porch of a mud- walled, mud-floored native house, he decid- ed, he says, that each patient should pay for medical service. The uniform fee for all, regardless of their station in life, was one chicken.

Necessity has made of Dr. Harley a car- penter, electrician, mechanic and roadbuild- er. When he and his wife, the former Wini- fred Jewell of Merrimac, Mass., first went into the jungle in 1926, the journey to the mission site took sixteen days of arduous travel over faintly-marked trails. The medi- co became a road-builder. Later, with a second weapons carrier, a relic of the second World War, Dr. Harley, aided by the natives, set to work. He built bridges and a ferry and slashed out a road eighteen miles long. When he and his wife left the mis- sion this year for Thailand and the United States the trip to the coast took only five hours.

Dr. Harley has represented Liberia at a United Nations international symposium on yaws, a tropical disease, at Bangkok. His reputation as a scientist is world-wide. Harvard University published his book, "Native African Medicine," which establish- ed him as an authority in that field. He also is a Fellow of the Royal Geographical So- ciety of Great Britain, the American Society for the Advancement of Science, the A- merican Anthropological Association and American Geographic Society of New York.

On this furlough, Dr. Harley is renewing acquaintance with his two sons, Robert, a graduate of MIT, and Eugene, a graduate of Bates, and relatives and friends. But, Dr. Harley emphasizes, he has only one home and he'll return to it next February — Ganta, Liberia.

"Information seldom sticks unless mixed with attitudinal glue. Facts them- selves are inhuman: only attitudes are human."

* * * *

"The Resolution of Intergroup Tensions," Gordon W. Allport, National Confer- ence of Christians and Jews, New York.

Kagawa's Daughter

Twenty-two-year-old Miss Umeko Kag- awa, youngest child of the famous Japanese evangelist and social worker, Dr. Toyohiko Kagawa, will enter the Presbyterian assem- bly training school in Richmond, Virginia, this autumn to pursue a two-year course of study to enable her to assist her father in his evangelistic ministry. Following her Virginia training, Miss Kagawa expects to enter Yale Divinity School, where she holds a scholarship.

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AUGUST 17 — THE REV. HARRY B. HILL

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CAMP MEETING AND ASSEMBLY

Presiding
THE REV. ARCHIVER J. STRAIT
Song Leader
THE REV. ROBERT W. MEIKLE

SUNDAY, AUGUST 24
THE REV. ARCHIVER J. STRAIT
10:30 A. M.
THE REV. JOHN SNOOK, JR.
4:00 P. M.
THE REV. JOHN SNOOK, JR.
7:00 P. M.

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WOMEN'S DAY
Thursday, August 28 — 10:00 a. m.
[*Program to be announced*]

SUNDAY, AUGUST 31
THE REV. DANIEL H. HAWVER, D.D.
10:30 A. M.
THE REV. BERNARD C. CLAUSEN, D.D.
4:00 P. M.
THE REV. BERNARD C. CLAUSEN, D.D.
7:00 P. M.

Restaurant on the Camp Ground will be open for meals at reasonable prices during Camp Meeting Week.

Twin Area Calendar

(Boston and New York Areas)

July 20-26 — Second camp session, Camp Aldersgate, North Scituate, R.I.

July 20-27 — Centennial camp meeting, Sterling Camp Grounds, Sterling Junction, Mass.

July 21-25 — Maine Conference Pastors' School, Lake Narrows, Winthrop, Me.

July 27-August 2 — Third camp session, Camp Aldersgate.

July 27-August 3 — Summer assembly and Christian service institute, Willimantic, Conn.

July 27-August 3 — Jacksonville (Me.) camp meeting.

August 1 — Board of Evangelism of The Methodist Church meeting at 740 Rush Street, Chicago.

August 8-10 — Woman's Society weekend, Camp Aldersgate.

August 10-17 — Young adult retreat, Camp Aldersgate.

August 15-29 — Third World Conference on Faith and Order, Lund, Sweden.

August 17-24 — Ninetieth annual session, Hedding Camp Meeting, Hedding, N.H.

Sept. 1-5 — Boston Area Pastors' Assembly, Geneva Point Camp, Lake Winnipesaukee, New Hampshire.

September 12-13 — Church school worker's conference, Camp Aldersgate.

September 20 — Annual laymen's rally, Camp Aldersgate.

Education For Older People

A new kind of rest home service for older people has been announced by President Harold C. Case of Boston University, in cooperation with the trustees of Lancaster Institute, in Lancaster, (Mass.) who will open the doors of the former estate of many acres and beautiful buildings on a non-profit basis to help older people help themselves to bright, instead of fading years. On a cost-only basis of charge, the Institute states as its aim "to help members enjoy as active and fruitful an experience as their individual abilities will permit."

Boston University will offer courses and workshops to the older people, giving them a wide variety of choice. Education has much to give older-aged groups, through teaching new skills in arts and crafts, through presenting new and interesting information on subjects of interest to them, and through making organized efforts to bring the benefits of social life and recreation into the everyday experience of these senior citizens, according to President Case. All the studies will be conducted on the Institute campus by Boston University professors who will travel from The University to Lancaster, which is 50 miles away.

Tax Exemption On Parish House

BOSTON — A church is entitled t exemption on its own parish house though non-religious organizations occ ally use part of the property, the Mass setts Supreme Court ruled.

The court ordered a rebate of $1 plus interest, to the First Parish Chur Framingham, Mass. Town assessors levied a tax on the parish house, whi adjacent to the church and used partly parsonage, a Sunday school and a me place. The assessors had contended secular groups using the rooms contrib $170 to the church.

EIGHTIETH ANNIVERSA PROGRAM

of the Annual Assembly
WINNIPESAUKEE CAMP MEETI ASSOCIATION
The Weirs, New Hampshire
July 27th - August 3rd

The Rev. Dr. William Warren S of Perkins School of Religion, Sout Methodist University, will give a co of addresses:

"Why the Multiplicity of Religious B in America?"
"How Methodism Began in America"
"Religion Follows the Frontier"
"The Church, the Sect, and the Cult"
"The Sources of Our Religious Freedo
"The Influences Which Led to the Un tion of American Methodism"

The Rev. Dr. Claude Garrison, King nue Methodist Church, of Columbus, C will preach:

"Beyond the Line of Duty" — Addres fore W.S.C.S.
"Trusting High Moments"
"The Hazard of Being Unimportant"
"His Choice and Ours"
"Keeping Dreams Alive"

The Rev. Emerson W. Smith will three addresses:

"The Church's Part in Our Economic Industry, Labor and the Public"

Gilbert W. Wieting of Hamburg, N. Francis E. Kearns of Wauwatosa, Wis sin, Edward H. Brewster and Lewis Moulton will be special preachers.

Historical Pageant written and dire by the Rev. Frank P. Fletcher.

Youth Day directed by Miss Gay C bell, executive secretary of the Board of ucation of the New Hampshire Confere

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Adventurers

ERT Y. TAVERNER

e first Christian Adventure Camp for nediate youth sponsored by the New ınd Conference Board of Education held July 6-11 at Rolling Ridge, North ›ver, Mass. Ninety-one young people all parts of the Conference joined with n counselors in a week packed with a variety of activities. The theme was of Christian Adventure Camps all over ıation, "Living Together As Christians." e major emphasis of the week was the st" groups, informal study groups of n to eighteen young people with two counselors. Included among the dis- ›ns engaged in by quest groups were areas as: the beatitudes, the nature of interpretations of the Bible, prayer, and wrong, the creation of the earth, many side-trip discussions on related . One group had a very valuable time newspaper clipping project. They went ıgh newspapers looking for all the les which expressed peaceful ideas ·r than war-mongering. Imagining articles being read by people in other s, the quest tried to consider the im- ınce of the effect such information has eoples of differing points of view.

Each quest sought to join in some creative activity which would be constructive. One group sponsored a C. A. R. E. package to Korea, another painted the benches at the Point of Pines out-door chapel. Nature walks among the beautiful surroundings of Rolling Ridge, accompanied by endless questions and commentaries on rocks, trees, hills, birds and flowers were enjoyed by all the quests. Each noonday the camp radio broadcast over the public address system brought up-to-the-minute news, camp happenings, a "Thought for the Day" and some very imaginative "commercials."

Mrs. Chester Wallace, Rolling Ridge's "nursie", conducted what proved to be a fascinating period of three afternoon sessions for girls interested in nursing and boys interested in medicine. The Rev. and Mrs. Ralph Rosenblad of Lowell were special counselors working handicrafts. Lanyards, plaques and self-made "do-dads" of many kinds brought several pleasant hours to the young people.

As special guest for the week the camp was happy to have Miss Mary Pearson, a missionary to Mexico, for the Woman's Society for Christian Service. Miss Pearson spent a morning in each quest and spoke at two assembly periods about Mexico and the mission work there. On Wednesday, Miss Pearson thrilled the young people with a *pinata.*

Special evening programs included an old-fashioned square dance called by Bob Brown of Peabody, and a talent night with the campers and counselors participating, led by a camper as master of ceremonies, Douglas Luikart of Milton. Constance Rhorhbaugh of Cambridge was president of the camp council, which gave camper representation in the operating of the program.

Serving as counselors were the following: the Rev. and Mrs. Richard Harding of Westboro, the Rev. and Mrs. Wallin Bean of Haverhill, Miss Adelaide Todd of Cambridge, Mrs. Virginia Brinton of Malden. Miss Barbara Morahan of Newton served as registrar, Mrs. Vera O'Neill of Stoneham was head counselor for girls and the Rev. David Cox of Forest Hills head counselor for boys. The Rev. Gilbert Taverner of Hyde Park served as camp director.

Miscellaneous Advertisements

METHODIST TEACHER, A. B. Boston University, certified in Maine and Mass., experienced in public and private schools, now studying at Yale Summer School for M. A., will accept fall position in History, Latin, English or French departments, or will assist in city church for reasonable salary in week-day religious education program, in which she has had considerable experience. L. Marie Harvey, 621 Elm Street, New Haven, Conn.

Boston Area Leadership Training School

August 17-23, 1952, at Rolling Ridge, North Andover, Mass.

Three resource persons listed for the Boston Area leadership training school have been listed by the dean, Herman Berlew, of New Bedford, Mass. On Monday, Ernest Shepherd of Concord, New Hampshire, will bring a challenge to the young people and adults registered, on the theme of alcohol and the general field of temperance. On Tuesday, Professor Herbert Lamson of Boston University will face the problem with the group, of morals and relative subjects such as honesty, and sex. On Wednesday the area of world citizenship will be probed. The Rev. Cecil Hinshaw, of the Friends service committee, will be the resource person in this area.

In this fifth year of the Area leadership school, the New England Conference Camp, Rolling Ridge, will be the meeting ground. Each year the school meets in a different Conference center. Youth from Maine, New Hampshire, Massachusetts, Rhode Island and Connecticut will attend. This year an emphasis is being made for adult workers with youth, and adults are urged to attend the school, registering as students, for the week.

A good faculty has been selected for this year's school. The Rev. Herman Berlew of New Bedford, Mass., is dean. Miss Gay Campbell of Concord, N. H. is dean of women, and also a discussion leader. The Rev. Elwin Wilson, of Orono, Maine, will be a discussion leader, and chaplain of the school. The Rev. Richard Colby of Greenwich, Rhode Island will be head counselor of the boys dorm, and a discussion leader. Mrs. Chester Wallace of North Andover, Mass. will be nurse. Other discussion leaders include Alfred Ives of Saco, Maine, Lillian Berlew of New Bedford, Mass., Robert Drew of Methuen, Mass., and Robert Holcomb of Dorchester, Mass.

The treasurer and business manager will be Robert Drew of Methuen, and the registrar, Robert Holcomb of Dorchester. Recreation will be led by the Rev. Ralph York, of North Andover, Mass., and Fay Gemmell of Lawrence, Mass. The adult section, which will be vital to the program, will be led by Miss Edith Jordan, executive secretary of the Board of Education of the New England Conference.

The first three days of the Area school will be given to discussions, while the last three will be a practicum on youth work in all levels beyond the local church. It is with this in mind that all youth holding office in sub-districts, districts and conferences are eligible to attend.

Bishop John Wesley Lord of the Boston Area will address the group on Sunday evening, Aug. 17th.

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